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ORDINATION SERMON.

The great concern of a WATCH-MAN for souls, appearing in the duty he has to do, and the account he has to give, represented and improved in a sermon, preached at the ordination of the Rev. Mr. Jonathan Judd, to the pastoral Office, over the church of Christ, in the new precinct, at Northampton, June 8th, 1743, by JONATHAN EDWARDS, M. A. pastor of the first church of Christ, in Northampton.

HEB. xiii. 17.

They watch for your souls, as they that must give account.

After the apostle had, in this epistle, particularly and largely insisted on the great doctrines of the gospel, relating to the person, priesthood, sacrifice, exaltation, and intercession of Christ; and the nature, privileges, and benefits of the new dispensation of the covenant of grace, as answering to the types of the old testament; he improves all in the latter part of the epistle, to enforce christian duties, and holy practice, as his manner is in most of his epistles. And after he had recommended other duties to the christian Hebrews, in this verse, he gives them counsel with regard to their duty towards those that were set over them in ecclesiastical authority. "Obey them that have the rule over you, and submit yourselves." By "them that had the rule over"

them, the apostle means their ecclesiastical rulers, and particularly, their ministers or pastors, that preached the word of God to them, as is evident by v. 17, "Remember them that have the rule over you, who have spoken unto you the word of God:" and also by the words of the text, that immediately follow in the same verse, in which the employment of those that have the rule over them, that they are to obey and submit to, is represented.

Concerning which may be observed,

1. What it is that their pastors were conversant about, in the employment with which they were charged, viz. the *souls* of men. The employments wherein many others were engaged, were about the *bodies* of men; so it is with almost all the particular callings that men follow; they are, in one sense or another to provide for men's bodies, or to further their temporal interests; as the business of husbandmen, sailors, merchants, physicians, attornies, and civil officers, and rulers, and the innumerable trades and mechanical arts that are practised and pursued by the children of men. But the work of the ministry is about the soul; that part of man which is

immortal, and made and designed for a state of inconceivable blessedness, or extreme and unutterable torments, throughout all eternity; which is therefore infinitely precious, and is that part of man in which the great distinction lies between man and all the other innumerable kinds of creatures in this lower world, and by which he is vastly dignified above them. It is about such beings as these, that the work of the ministry is immediately conversant.

2. How ministers in the business they have to attend, are to be employed about men's souls; they are to *watch* for them: which implies that they are committed to their care to keep, that they may be so taken care of, that they may not be lost, but be eternally saved.

3. A grand argument to induce and oblige them to faithfulness in this employment, "they must give account," *i. e.* they must give an account to him that committed those souls to their care, of the souls with which they were entrusted, and of the care they have taken of them.

Therefore, that we may the better understand the nature of that work of a minister of the gospel, and pastor of a church, and the grand inducement to faithfulness spoken of in the text, and know better what improvement we ought to make of these things, I would,

I. Shew that ministers of the gospel have the souls of men committed to their care by the Lord Jesus Christ.

II. I would shew to what purpose Christ thus commits the souls of men to the care of ministers.

III. That the way in which

Christ expects that ministers should seek to obtain these purposes, with respect to the souls committed to them, is by watching for them.

IV. I would observe, how, when the time of their employment is at an end, they must give an account to him that committed these souls to them:

And then make application of the whole.

I. Ministers of the gospel have the precious and immortal souls of men committed to their care and trust, by the Lord Jesus Christ.

The souls of men are his; he is the creator of them: God created all things by Jesus Christ. He created, not only the material world, but also those things that are immaterial and invisible, as angels, and the souls of men. *Col. i. 16.* "For by him were all things created, that are in heaven and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him." God is the Creator of men in both soul and body; but their souls are, in a special and more immediate manner, his workmanship, wherein less use is made of second causes, instruments, or means, or any thing pre-existent. The bodies of men, though they are, indeed, God's work, yet they are formed by him in a way of propagation from their natural parents; but the souls of men are of God's immediate creation and infusion, being in no part communicated by earthly parents, nor formed out of any matter or principles existing before. The apostle observes the difference, and speaks of earthly

fathers, as being *fathers of our flesh*, or our bodies only, but of God as being the *Father of our spirits*. *Heb.* xii. 9. "Furthermore, we have had, &c." Therefore God is once and again called the God of the spirits of all flesh. *Num.* xvi. 22. and xxvii. 16. And in *Eccl.* xii. 7. God is represented as having immediately given or implanted the soul, as in that respect different from the body, which is of pre-existent matter. "Then shall the dust return to the earth, and the spirit to God, who gave it." And it is mentioned in *Zech.* xii. 1. as one of God's glorious prerogatives, that he is he that formeth the spirit of man within him. And indeed the soul of man is by far the greatest and most wonderful piece of divine workmanship, of all the creatures in this lower creation: and therefore it was the more meet, that however second causes should be improved, in the production of meaner creatures, yet this, which is the chief and most noble of all, and the crown and end of all the rest, should be reserved to be the more immediate work of God's own hands, and display of his power, and to be communicated directly from him, without the intervention of instruments, or honouring second causes so much as to improve them in bringing to pass so noble an effect.

It is observable, that even in the first creation of man, when his body was formed immediately by God, not in the course of nature, or in the way of natural propagation; yet the soul is represented as being, in a higher, more direct, and immediate manner, from God; and so communicated that God did therein, as it were, communi-

cate something of himself. "The Lord God formed man, (*i. e.* his body,) of the dust of the ground, (a mean and vile original,) and breathed into his nostrils, the breath of life;" (whereby something was communicated from an infinitely higher source, even God's own living spirit, or divine vital fulness) "and man became a living soul."

The souls of men being thus in a special manner from God, God is represented as having a special property in them. *Ezek.* xviii. 4. "Behold all souls are mine, as the soul of the father, so also the soul of the son is mine." And as the souls of men are more directly from God, by the more special and immediate exercise of his divine power as a creator, and are what he challenges as his by a special propriety, and are the most noble part of this lower creation, so they are infinitely distinguished from all other creatures, which God hath made in this world, as they are the subjects of God's care and special providence.

Divines are wont to distinguish between God's common and special providence. His common providence is that which he exercises towards all his creatures, rational and irrational, animate and inanimate, in preserving them, and disposing of them by his mighty power, and according to his sovereign pleasure. His special providence is that which he exercises towards his intelligent, rational, creatures, as moral agents; of which sort are mankind alone, of all the innumerable kinds of creatures in this lower world; and in a special manner, the souls of men; for in them only is imme-

diately seated reason and intelligence, and a capacity of moral agency: and therefore, they, in a peculiar manner, are the subjects of God's special providence, which he exercises in this lower world. And it is to be observed, that God's common providence is subordinated by his special providence; and all things in this world are governed and disposed of in subordination to the great ends God has to obtain, with respect to the souls of men: and it is farther to be observed, that as the creation of the world was committed to the Son of God, by the Father, so is the government of it, and in a peculiar manner, the affairs of God's special providence, are left in his hands, and so, the souls of men, which are the subjects of this special providence, are committed to his care; and more especially such souls as are of Christ's visible kingdom or church, which is often in scripture represented as the field or vineyard of which he is the owner, and the care of which he has taken on himself. And what Christ's value is for men's souls, appears from what he has done and suffered for them.

But these souls that Christ has made, and that are committed to his care by the Father, and which are so precious in his account, he commits to the care of ministers. There is a certain order of men that are so dignified and honored by him, as to have so great a trust reposed in them. He, as it were, brings these souls, as an infinitely precious treasure, and commits them to them to take care of, as a prince commits his treasure into the hands of one of the dignified servants of his household; or as

the father of a family, when he goes a journey into a far country, leaves his family to the care of a steward. I come now

II. To enquire to what purpose Christ commits the precious souls of men to the care of ministers. I answer, in two things,

1. He commits men's souls to ministers, to keep and take care of them for him, that by their means they may answer their end in glorifying him. God has made all things for Himself. He has created them for his glory; but more especially those creatures that he has endued with understanding, as he has done the souls of men. It is by them that God has his glory from all his creatures, as they are the eye of the creation to behold the glory of God, manifested in other creatures; and the mouth of the creation to praise him, and ascribe to him the glory displayed in them. The other creatures glorify God passively and eventually, as God glorifies himself in them, as they are the subjects of the exercise of his power and wisdom in their creation and preservation, and in those events that are brought to pass in his disposal of them. Thus God glorifies himself in his works that are manifest, in the irrational and inanimate creation, in the view of his rational creatures that he has made capable of beholding and admiring them, and adoring, loving, and praising him for them. But they only are capable of glorifying him actively and immediately; therefore all the other creatures do, as it were, bring their tribute of glory to them to be offered through their hands to the Creator. And therefore the souls of men are beings that, with regard

to the glory of God, the great end of all things, are of immensely greater importance than all other creatures in this lower world. But these, with respect to this their great end, are committed to the care and keeping of ministers. And therefore Christ has furnished them with proper means to bring them to this end. He has given them all needful instructions, they have a perfect rule and directory to guide them in this great affair; and he has enjoined them the duties they have to perform, in their office, in every particular, and the manner in which they are to perform these duties is pointed out in the charge which he has left them; and he has furnished them with all needful helps for the instruction of those souls that are committed to them, to lead them to answer their great end in duly glorifying their Creator; and all proper means for the exciting and engaging them to attend to and follow those instructions; as also means for their help and assistance in it, that they may do it the more easily and effectually.

2. They are committed to their care and keeping that they may not be eternally lost, but may have everlasting life. These souls, as I observed before, are immortal and made for eternity, and they are set in this world between two opposite eternal states, the one a state of exceeding and eternal glory and blessedness, the other a state of unutterable and unalterable misery: and as they are by nature liable to either, by their original guilt and corruption they are exposed to perish for ever, in total and perfect destruction and misery. But Christ, from his

knowledge of the infinite worth of souls, and his great compassion and love to them, has by his own precious blood, made way for their escape, and at this infinite expense has procured unspeakable exaltation and perfect happiness for them in heaven to all eternity; which by this means they have opportunity to obtain. But yet it remains uncertain what will become of them till Christ's Redemption be applied to them, or they are actually cast into hell. There is an opportunity given, a time of probation, till the great and unalterable event shall determine one way or another. In the mean time there is a space for the use of means, and the exercise of care, prudence, and diligence for our own souls, and the souls of others; that they may not fail of the grace of God, but may escape that infinitely dreadful destruction of which they are naturally in danger, and may indeed obtain that infinite privilege of eternal life, that is now offered through the purchase of Jesus Christ. And now in this grand affair, and to this great purpose of an escape from eternal misery, and the obtaining everlasting glory, Christ has committed the precious souls of men to the care of ministers, that by their means they may have the benefit of his redemption, and may obtain that which he has suffered so much to procure. Christ knew that notwithstanding all that he had done to procure life for souls, they would need much care to be taken of them, and many means to be used with them, in order to their being indeed preserved from eternal perdition, and actually brought to the possession of life. And

therefore he has appointed a certain order of men, whose whole business it might be to take care of immortal souls, and into their hands has he committed these souls; and has entrusted them with the ordinances of his house, and the means which he has provided for their salvation, that nothing might be wanting which they need as their furniture for this great business; he has, as it were, committed to them his goods, and has given them, in some respects, the keys of his stores and treasury; to them are committed the oracles of God, and the treasure of the gospel. 2 Cor. iv. 7. We have this treasure in earthen vessels. v. 18, 19. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

And as the word of God, so the sacraments that he has appointed, and the discipline of his house, he has committed to them, to be administered by them, and has subjected the souls themselves, of which they have the care, to them, as far as is necessary to put them under the great advantage effectually to care for their salvation; and has left a charge to their people to obey and submit themselves, as in the words of my text. I now proceed,

III. That the way in which he committed souls to ministers, and expects they should seek that these purposes should be obtained with respect to them, is *by watching for them*. Though great things

have been done by Christ to make way for the Salvation of those precious souls, and although Christ has furnished ministers with all proper means to keep them, yet they are in such circumstances in this world, that there is need of great watchfulness, and the utmost care and diligence, in those that have the care of them, to prevent their being lost; for they are in the midst of snares, and encompassed round with dangers on every side; they are in the enemies country, where there are multitudes every where that are strong and subtle, and exceeding blood thirsty and cruel, that are indefatigably, day and night, seeking the destruction of these souls.

If a prince should commit some great treasure, consisting of most precious jewels, to the care of a subject, to keep for him, and carry through an enemy's country, and bring safe to his palace, and knew that the enemies by the way would be sensible that the treasure was committed to him, and therefore would be exceedingly greedy of it, and incessant in their endeavours to get it from him; would not the prince expect that he, with whom he had entrusted this treasure, should use great care in keeping it? Would he be esteemed faithful to his trust in the care of so great a treasure, and in such circumstances, without keeping continual watch?

They that have the care of a city in time of war, and especially when the city is encompassed by enemies that lay siege to it, are wont, if faithful, to maintain incessant vigilance to defend it. The Watchmen of the city, in such a case, had need to watch strictly, for they have the care of

the lives of men. Ministers are, from time to time, represented in scripture, as the Watchmen that have the care of the city of God. Cant. iii. 3. v. 7. Isa. lii. 8. lx. 6. and in other places. These watchmen have not only the care of the lives of men's bodies, but of their souls, which are infinitely more precious. It is expected of them that they should behave themselves as those that both kept and built the city of Jerusalem, in Nehemiah's time, while they were continually observed by malicious and subtle enemies; that diligently sought by all means to circumvent them, and to destroy the city and people, who with one hand wrought in the work, and in the other hand held a weapon; holding spears from the rising of the morning till the stars appeared, and who had a trumpet always at hand to sound, to give warning of any approaching danger; and who did not put off their clothes, nor lay up their weapons, day nor night. Neh. iv. 16. to the end.

Ministers are appointed to be shepherds over Christ's flock. He commits his flock to their care, to keep and lead them thro' a great and howling wilderness, full of hungry wolves and roaring lions. And is there not need of a strict and constant watch of the shepherds in such a case, as they would preserve the lives of the sheep, and lead them to the land of their rest?

(to be continued.)

THE ATONEMENT.

My dear Friend,

In my last letter I hope I satisfactorily proved that the doctrine of our Lord's Divinity was

clearly revealed in the scriptures; that it was impossible to interpret those passages which I quoted (and numerous others to the same purpose might have been quoted had the limits of a letter admitted,) in any other way, without perverting the common acceptation of the language that is employed; that if we judge of the scriptures as we judge of any other book by the plain and obvious meaning of the language used, we must admit that they establish the doctrine in question. That this doctrine has been believed as the scriptural doctrine by the whole religious world, with the exception of a very few, the History of the Church in every age will abundantly shew. Nor can I help thinking that this is a strong *presumptive* proof at *least* of its being the truth; not only as shewing what interpretation of scripture is the most obvious, and therefore on our principle the most likely to be the true one, but also because I find it difficult if not impossible to conceive that God would suffer such immense multitudes of sincere Christians, truly and warmly attached to divine revelation, to fall into so great and fatal an error as the doctrine of Christ's Divinity must be allowed to be if it is an error at all. For it cannot be denied by either party that, if Christ be only a man frail and peccable as ourselves, or if he be really a creature, of however exalted a rank, we must be guilty of gross idolatry, and be liable to the awful consequences of idolatry, if we consider and worship him as God.

I cannot help repeating that if this doctrine is revealed in the scriptures we are not at liberty to

reject it because it is beyond our comprehension. There is an obvious difference between a *fact* and the *manner of a fact*. If the *fact* of the union of the divine and human natures in Christ is revealed, is it reasonable to reject the *fact* because it is not explained, or because the *manner of the fact* is not revealed? This is to reject what God has revealed, merely because he has not thought fit to reveal more, a conduct equally irrational and impious. Let not any reject this doctrine because it is by them incomprehensible, unless they are, at least, prepared on the same ground to deny the doctrine of Spirits, the resurrection of the Dead, and the Divine existence itself.

In every view the doctrine of our Lord's Divinity is important, but it is especially so in its connection with the doctrine of *Atonement*; as it is evident from the language of the New Testament, in a variety of instances, that the sacrifice of Christ owes its efficacy as a propitiation for sin, at least in a great degree, to the dignity of his nature considered as the Son of God. It is however my intention in this letter to *state* what appears to me to be the scriptural representation of the work which Christ accomplished for our salvation, and to shew that he died as a sacrifice for sin.

Before however I proceed to this, I would just observe that the views of such as have believed the doctrine of the Atonement have by many been greatly misrepresented, and that by these misrepresentations many who have not seriously examined the doctrine for themselves, have been greatly prejudiced against it. It has

been said that this doctrine represents the Deity as harsh and vindictive, that it totally obscures the benignity of his nature, and clothes him with attributes the most unamiable and repulsive. It would indeed be sufficient to reply to this, that if this were true, no advocate for the doctrine in question could be found that *loved God*, as it cannot be in human nature to love a Being who is harsh and vindictive, and possessed of no one amiable attribute. And yet surely it will be conceded that the advocates for the doctrine of Atonement are not more wanting in love to God than they are who reject it, and that great numbers may be found among them remarkable for a devotional spirit, distinguished quite as much for their love to God, as for any other virtue whatever—and that the great motive to this sacred affection is furnished by the doctrine under consideration. This fact cannot by any reasoning be made to consist with the charge brought against the doctrine, that it represents the Deity as harsh, vindictive, and unamiable.

But this insinuation thrown out against this doctrine by those who reject it, deserves to be more directly met and considered. Does the doctrine of atonement represent God as harsh and vindictive, as swift to punish, and as slow to forgive? *We* think it gives an entirely different view of the divine character, and that no view of the Gospel entertained by those who *reject* the atonement affords so bright a display of the *benevolence* of God, as well as his other perfections. Let it be remembered then that it is a misrepresentation

of our views of the atonement to say that it was *necessary* to call forth the *divine good will* to men, and that in requiring the sacrifice of Christ, God acted upon any principle at all analogous to what we mean by *revenge*. So far from our supposing that the death of Christ was necessary to excite the divine good will towards the children of men, we believe that it arose from the love of God as its source, that had it not been for God's amazing benevolence, mankind would have been left to perish as they deserved, and no expedient whatever would have been resorted to for effecting their redemption. Hence it is said *God so loved the world that he gave his only begotten Son*, that whosoever believeth on him should not perish but have everlasting life. We who believe in the atonement of Christ, believe that his being sent into the world to die as a sacrifice for sin, so far from proving the *vindictiveness* of the divine nature, is the brightest possible illustration of God's *infinite benignity and love*; that he sent his son into the world *because he so loved the world*. We do not conceive it possible to believe in the divinity and atonement of Christ, and not also to acknowledge the infinite benevolence of God. The language of the Apostle John is fully expressive of our sentiments, "Herein is love, not that we loved God, but *that he loved us*, and sent his Son to be the propitiation for our sins.

But it may be asked, does not the doctrine of atonement reflect upon God as *ungracious* and *vindictive*, when it supposes that he would not forgive sinners upon their repentance, but required the

sacrifice of a victim of inconceivable value, even of his own son. Does not this appear vindictive? Is there not in such a dispensation more of wrath than of mercy, and does not the Deity appear infinitely more amiable and lovely when we consider him as disposed to receive the returning sinner into his favour *on the ground of his penitence*, and for the sake of the trust which he reposes in his *absolute mercy*, without so sternly requiring that sort of satisfaction which the Atonement implies and is supposed to furnish? Here, my dear friend, we have, I think, the real origin of all the error and misrepresentation into which they have fallen who reject the doctrine under consideration. The error itself, which we conceive they embrace, together with the misrepresentations which they have given of our sentiments, both originate in limited and partial views of the divine nature and government. To prove this is necessary in the discussion of this subject, and this I hope to do in few words.

It appears to me that they who would be saved without an atonement, and who look upon such a way of salvation as reflecting the greatest honour upon God, are apt to exalt one divine perfection at the expense of another, and in their admiration of the *goodness* of God, entirely to lose sight of what is due to his justice and purity, to the authority of his law, and to the essential and universal rectitude of his government. God has, it is true, revealed himself as merciful and gracious, as slow to anger, and ready to forgive. But has he not also declared himself to be holy and just and true?

Does he not sustain the character of the moral governor of men, and are not righteousness and judgment the habitation of his throne? In the character of a Perfect Being, do we not look for *purity* as well as benevolence? To the righteous governor of the world, must we not attribute *justice* as well as mercy? Nothing is more improper than to look at Justice as an *unamiable* attribute. It is that attribute in *man* which it is impossible to contemplate without veneration. It is that quality in *human* government which is absolutely necessary for the preservation of social order, and without which therefore there might as well be no such thing as government at all. Justice is as much an emanation from God as any moral quality whatever. It must therefore dwell in him in Perfection, and form a distinguishing feature in his government.

I need not, my dear friend, say, that we have all sinned, and come short of the glory of God; that, in numberless instances we have broken that law, so holy, just, and good, which he, as our rightful sovereign and legislator, enacted for the observance of his creatures, and which we were bound by every consideration to regard—we have persisted in such rebellion, and it has been attended by a variety of circumstances, of a highly aggravating nature. In all this, I am persuaded, we are agreed. Now, was God just in requiring our obedience to that extent which his law supposes? Was he just in attaching such awful punishments to a violation of his requirements? If he was, we are justly condemned; and if so,

can have no imaginable claim on his mercy. The question then is, by the same rules of justice which induced the deity to frame and publish his law, is he not bound to maintain its authority? This, on the first view of the subject, can only be done by inflicting the penalty upon transgressors. And will any one say that this would not have been just, or that in such an awful dispensation the divine character would have suffered any diminution of its glory? Unquestionably not. Does it not seem proper and necessary, in order to accomplish the important and glorious purposes of God's government, that in all his proceedings towards his fallen creatures, he should honour his law, and maintain and support the interests of righteousness and truth? Are not these *paramount* interests, or if these are sacrificed, can any valuable purposes be answered at all? I feel persuaded that all just principles of reasoning will oblige us to consider a *supreme* regard to righteousness as essential to a perfect being, and that for God to appear to relax the authority of his law, would be at once to weaken and tarnish his government.

Supposing then that God was disposed, by his infinite goodness, to rescue mankind from their guilt and miserable condition, we should upon the foregoing principles, *be led to expect* that he would do this only in consistency with his purity and justice: His law must not be dishonoured—justice must not be dispensed with. If grace reigns, it must be *through righteousness*.—If rebellious traitors are pardoned and saved, pure justice, (which be it remembered,

includes in its nature nothing that is harsh and vindictive, but is only a calm inflexible regard to what is *right*, and always embraces the good of the whole,) pure justice requires that there be an expression of the displeasure of the offended sovereign against the conduct of the offending traitor equal to the real demerit of the crime. If this can be done *without* the death of the traitor, yet is justice satisfied, and the great end of good government answered. The end of judicial punishment is the *good of the whole*. Its design is to express displeasure against *sin*. In *whatever* way this is accomplished, whether by the death of the individual, or by *any other means*, the ends of justice are answered. Justice may be satisfied by the sacrifice of a *substitute*, provided the same impression is made, the same things taught, as if the law had taken its original course, and the guilty person had himself suffered the punishment due to his offence.

Now I cannot, my dear friend, anticipate any difference of sentiment between us upon these great and fundamental principles: they form the basis of all legitimate government. There is no *earthly* government that could subsist, if these principles were not practically regarded, or that would not be loaded with the contempt of all mankind. And *shall not the judge of all the earth do right?* Shall *his* government be less pure than the governments of men? No! it is administered in wisdom, righteousness, and *love*; and therefore, in none of his dispensations shall mercy triumph at the expense of justice and truth.

But it will not be difficult to

shew, that these principles are not at all regarded in that religious system which excludes an atonement to divine justice, as a necessary step to salvation. According to this system, mercy, it is true, is displayed, but where is justice? its claims are totally overlooked; in which case, the evil of sin is apparently greatly diminished, and the authority and weight of the divine law greatly lessened in the view of transgressors, and consequently, but little, if any motive is furnished against future rebellions. It may be supposed that *gratitude* would bind to future obedience. But where an obligation is conferred at the expense of right and justice, gratitude will rarely, if ever be excited. Considering what human nature is, is it conceivable, that if justice were thus dispensed with in this country, and criminals were to be freely forgiven on their *professed repentance*, that they would be bound to future obedience by the simple influence of gratitude? Surely not. No government durst try the experiment, and no lover of social order, no one who regards the best interests of mankind, could be found to wish them to do it. The consequence of such a proceeding would, undoubtedly be an alarming increase of crimes—law and justice would sink into empty names. A government so administered, would obtain no respect. Passion and licentiousness would obtain a fearful ascendancy, and the foundations of social order and happiness would be broken up for ever.

In short, nothing can, I think, be more incontrovertible than the following positions. If God has made laws, he must respect

them. If they are founded in perfect and immutable justice, he cannot, as the moral governor of the world, depart from them; or, if he depart from a *literal* conformity to them, he can never depart from their *spirit*. If the *condemnation* of sinners would be *just*, their salvation under a perfect government cannot be accomplished but in harmony with justice and righteousness, for in his regard to righteousness, God is the same yesterday, to-day, and for ever. And this, it would appear, could only be effected by an *atonement*; by a sacrifice, that is of such a nature, as shall shew God's amazing benevolence to sinners, and at the same time, afford an expression of his regard to his own law, and to the claims of justice, and of his righteous abhorrence of sin, *at least equal* to what he would have given, if all who had transgressed had perished. By such an expedient, not only are the rights of God secured, but also the best interests of men. Not only are mercy and justice made to harmonize in the salvation of sinners, which surely must be acknowledged by *all* to be *desireable* if *possible*, but the most happy consequences result to *men*: the most beneficial impressions are produced upon their minds. The evil of sin is so displayed, as to furnish the most powerful motives against it. And as in such a dispensation, there is an equal display of mercy and justice, we are at once attracted and awed, the love and fear of God are equally excited, a hope in his mercy that can never degenerate into presumption, and a fear of his judgments that can never border upon despair. Such

impressions as these, are the essential elements of devotion, and holiness: and no otherwise than as these impressions are received, can that character be formed in which we are prepared for the exercises and enjoyments of the heavenly world. The conclusion at which I trust you will arrive from the foregoing considerations, is that these impressions can be received from no view of the gospel that does not *harmonize* divine mercy and justice in the salvation of sinners, and that this cannot be effected without an *atonement* of the nature above described.

I find that, contrary to my original intention, this letter is entirely taken up in stating our *general* views of the nature of the atonement. I trust, my dear friend, that you will agree with me that they are such as are honourable to the divine character and government, and that you will even consider those descriptions of our sentiments that reflect, either directly, or by implication, on the deity, as harsh and vindictive, as *gross misrepresentations*. If in the nature of *pure justice* there is any thing of vindictiveness and harshness, then are such charges against our sentiments *just*. But that there is, will not, I presume, be contended by any. In my next letter, I propose to shew from the testimony of scripture, that Christ died to make atonement for sin, and that he was not merely a divinely commissioned *instructor*, who suffered as a *martyr to the truth*, but in whose death there was nothing of the nature of a *sacrifice for sin*.

I am, my dear friend,
affectionately yours.

AN

EVENING'S WALK IN SPRING.

Being fatigued with my daily work, and wishing for relaxation, I left the place of my abode, and passing through the town where Providence has fixed my present habitation, I entered the adjoining fields. The sun had not yet left our horizon, but its beams no longer urged the weary traveller to seek for shelter, though they shone resplendantly and beautifully; and the road not being much frequented, I was seldom interrupted in my reflections. Occasionally I met a weary labourer, toiling home, tired, yet cheerful—among these was one, I trust, of Zion's travellers. When we met, being alone, I congratulated him on the approach of the day of sacred rest, (for it was the last evening of the week) on which his body would obtain repose from labour, and his soul soar towards the mansions of glory. How pleasing, thought I, as I walked farther on, how pleasing to be freed from the busy bustling world! As the poet says,

The calm retreat, the silent shade,

With prayer and praise agree,

And seem by thy sweet bounty made,

For those who follow thee.

As I passed along, a flock of sheep in view, reminded me of those days when the sheep were led to the altar, there to be slain as an emblem of that *Lamb of God, which taketh away the sin of the world*, and whose blood alone cleanseth from sin. These harmless but useful creatures suffered me to pass unnoticed by—ah! how justly is man compared to the "*wandering sheep*;" how much does he resemble those sheep in his propensity to rove

from the fold of Jesus—his heedlessness of enemies around—and his incapability of self-defence. The sheep is one of our most valuable domestic creatures—but what so valuable as the soul of man? The sheep seems least provided for its own defence of all quadrupeds, and man, alas! is totally helpless—"without Jesus he can do nothing." What cause we have for gratitude, that he should condescend to assume the character, and perform the work, of the good Shepherd, who *layeth down his life for the sheep*! may we be found in thy fold, blessed Jesus! at the last day!

As evening advanced, and the sun was hid behind the clouds, I felt a chillness and shivering creep over my frame—I thought how much does this resemble the disconsolate believer! The Sun of Righteousness is intercepted by a cloud, sin comes between the soul and Him, and then the believer's comfort fails, and he begins to mourn the Saviour's absence. We sometimes wish for a greater degree of sensible enjoyment, we wish to be with Peter on the Mount—this is pleasing, but neither can our nature bear the full beams of sacred glory to shine on us, nor is it most for our advantage—when the Sun in his strength shines upon us, we can neither stedfastly look on it, nor scarce support the burning heat—surrounding objects are better seen by its milder rays, though we be a little chilled with cold. Thus the believer who moves calmly on, will learn faster, and see more clearly, in general, than he who is wrapt up in extacy—for 'tis but little we can bear of joy or pain: wisely has our heavenly

Further proportioned our pleasures to our capacities of enjoyment, as well as our pains to our powers of endurance.

As I walked up a narrow lane, the fence on one side was entwined with ivy—on inspection I found, what at first sight looked like a hedge of ivy, was a wall of stone concealed by this little evergreen: the effect was pleasing, and the deception striking. It reminded me of some whose manners are amiable, and their affability highly attractive, but who are, notwithstanding, strangers to regenerating grace. In such no flaw is seen in common life, but as the ivy was only an outside covering to conceal stones, so amiable manners, and winning affability often conceal for a time a stony heart—an unrenewed mind—but when the winter comes, when the frost dries up the sap, the verdure fades, the leaves fall one by one, then the wall appears in view. So when the blasts of temptation, the frosts of poverty, a time of trial comes, then the hidden evils of the mind break out, the dormant passions burst from their concealment and repose, and then the whited sepulchre discloses its sad contents. So deceitful is the heart of man! *Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.*

These reflections led me on till looking round, and recollecting where I was, I found 'twas time to bend my steps homeward—pleased with the incidents of my evening's ramble, I hastened to my old retreat, and there poured out the aspirations of my soul in

praise to Him who formed Heaven and Earth, *"who sendeth the springs into the valleys, which run among the hills—they give drink to every beast of the field, there the wild asses quench their thirst: by them also the fowls of heaven have their habitation, which sing among the branches. He watereth the hills from his chambers; the Earth is satisfied with the fruit of thy works: he causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth: and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. O Lord! how manifold are thy works in wisdom thou hast made them all: the earth is full of thy riches.*

"These are thy glorious works, Parent of Good!

Almighty! thine this Universal Frame!
Thus wondrous fair: thyself how
wondrous then!"

B. H. B.

ON PRAYER MEETINGS.

Though assemblies for united prayer are generally approved by the professors of experimental religion, yet, it is to be feared, that many good men are not fully sensible of their importance. Having never thought much on the subject, they are in the habit of slighting the opportunities which they have to attend them: they consequently lose the benefits which they might receive; their brethren are deprived of their assistance, and their God of that homage which otherwise they would render. To such persons it may not be useless, if a few observations are made respecting the advantages of social prayer.

In what may be advanced on

this subject, the writer begs leave to observe, it is by no means his intention to represent attendance at prayer meetings as a proper substitute for private devotion. He is aware that Jesus has enjoined his followers to enter into their closets—to shut the doors—and there to pray to their Father who is in secret: and he acknowledges with regret, that he has repeatedly found, that a neglect so to do, however punctual attendance may be to social duties, is incompatible with the prosperity of the soul. But he is also persuaded that meetings for prayer have some advantages which private supplications have not; and that, therefore, as attendance on these, dispenses not with the necessity of secret devotion; so regularity in that, supersedes not the propriety of assembling ourselves with our fellow christians, unitedly to address the Father of mercies.

In the first place, the various gifts of believers are calculated for mutual edification. If the heart of a christian be cold at the commencement of the service, the fervent cries of others may be the means of warming it. Different minds have different trains of thought, and different modes of expression: these may serve to excite a vigorous attention to subjects, which viewed merely in an accustomed light, would appear comparatively uninteresting. What one suppliant would forget, a variety of suppliants remember; and the heart of a good man is frequently surprised into petitions most congenial to his disposition, yet habitually omitted in his private addresses to the Almighty. Nor is this an advantage only

received by those of small talents for prayer, from those who possess large abilities: the simple breathings of an illiterate person of very confined intellect, may edify those much farther advanced than himself in divine knowledge, and much better able to express their ideas.

Prayer meetings have likewise a good effect on those who attend them, in promoting mutual love. They see each other as fellow-christians, and as possessed of fellow-feeling. There is among them a communion of complaints, and a communion of desires; and they expect, when their petitions are granted, a communion of favours. If a believer, for instance, is habitually praying for the extension of the kingdom of Christ, it excites his love to his brother, when he finds from his requests, that the same thing lies near his heart, and that he is an ally in the design of giving to Jehovah 'no rest,' till he make Jerusalem a praise in all the earth. We see in the hearts of our brethren as displayed in their prayers, the image of the Redeemer,—the workmanship of the Spirit—the influence of grace, and the sight of these draws forth our esteem.

Nor is the beneficial tendency of prayer meetings confined to those who are present, or who are possessed of vital godliness. they are sermons which some hear who never enter a place of worship. The conscience of many a hardened sinner often doubtless smites him, when he sees his neighbour going to the house of God for this purpose. While his heart heaves with enmity against religion altogether, and while his lips ridicule the christian band,

for thus spending their time, his judgment tells him that they are right, and that he is wrong. He feels that if they meet to pray so frequently, he ought at least to pray sometimes: and if he is aware of the fact, that they meet to pray for him, and his ungodly associates, it has a tendency to disarm his prejudices, and to lead him to inquire why he should be so unconcerned about himself, while those whom he treats with disdain, are so anxious for him.

But if all that has been said were accounted of no weight, the propriety of assembling to call upon the Almighty would be sufficiently plain from the consideration of the great success with which we are warranted to expect that God will honour the united supplications of his saints. "If two of you shall agree on earth," says Jesus, "as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them." The petition presented to the majesty of heaven, is not the petition of an individual, it is signed with as many names as there are christians present, whose hearts join with the speaker, all names of the monarch's friends, whom he loves—of his children with whom he sympathizes. What may we not hope for when the divine spirit puts it into the hearts of *many*, thus to exert themselves in the most effectual way in pulling down the empire of the prince of darkness! What may we not hope for when that name which the Father ever delights to hear, is pleaded by *many*, for blessings, which the affections of his heart

make him ready, through its merits, to grant; to a single individual!

The very evident marks of approbation which the Most High has been pleased to give prayer meetings, must be construed as speaking most forcibly in their favour. They are the weapons with which the church has subdued its most formidable foes, and defended its friends in the most critical emergencies. What could be done by a few poor despised Nazarenes to draw their champion Peter out of the hands of Herod? Could they break open the gates of the prison and rescue him by force of arms? - Could they purchase his liberty with gold? Could they work upon the passions of the tyrant and induce him to set him free? No, these would have been fruitless attempts. But could nothing be done? They could hold a prayer meeting—the plan was suggested and approved—"prayer was made without ceasing of the church unto God for him"—and then, not all his chains could hold him, not all his keepers could guard him, not all the depraved inhabitants of earth and hell could cause his destruction!

In proportion to the prevalence of vital godliness in a community of Christians, has generally been their readiness to attend assemblies for social prayer. And in proportion to the prevalence of these, and the degree of fervency experienced, has frequently been the spread of religion in the neighbourhood. Jehovah, it is true, is not confined to one method of acting; but his usual way is when he intends to bestow a favor on a congregation, first to give to his people a spirit of prayer, and then

to bestow the blessing in answer to their entreaties. He does not always attend even to the united requests of his people as soon as they expect; nor in every instance give them the precise thing they mentioned; but uses towards them collectively, the same sovereignty which he uses towards them individually, in sometimes giving to them a blessing, better than that which they asked, but of a different nature. Yet sooner or later, in some form or other, he will shew that "he is the rewarder of all them that diligently seek him."

Let the reader, then, who has been accustomed to neglect meetings for prayer, weigh the foregoing ideas. Let him consider the advantageous tendency which frequenting such assemblies would have, towards himself, towards his fellow-worshippers, and towards the men of the world. Let him remember the reasons there are to expect success when unitedly calling upon the Almighty; and then let him judge of the propriety of being constantly found in the house of God, when it is in the strictest sense of the expression "a house of prayer."

P. Risboro. **QUIDAM.**

ANSWER TO QUERIES.

To the Editor of the Baptist Magazine.

Sir,

It does not occur to me that the New Testament furnishes any express precept, or example, that will afford an exact reply to the query in your No. for April last, respecting "the duty of a church in reference to the Lord's Supper, when the pastor is laid aside by affliction;" or, as it equally ap-

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plies, when he is removed to another situation, or separated by death. In such circumstances, therefore, the church must act according to those *general rules* of the apostles, adapted to promote love and peace, and spiritual edification.

Some persons, have, indeed, warmly contended, that in case of the affliction, or removal of a pastor, a church is to remain without the privilege of communion at the sacramental table. And *two* reasons have been urged for such privation.

1. It has been said, that a church, in the supposed case, is called to humiliation and mourning, and not to feasting and rejoicing. But admitting that the holy supper is a *feast of joy*, at which the disciples of Christ are called to rejoice, and give thanks; yet there is nothing to forbid Christians, either as a church, or as individuals, while, on some accounts, they are called to *mourn*, on others to *rejoice*; for they are commanded to "rejoice in the Lord always," yea, "to rejoice evermore," in the midst of their trials and afflictions. On the contrary principle, individual members, exercised with personal or relative afflictions, would be justifiable, in absenting themselves from the Lord's table; and the church, in times of persecution, should discontinue the celebration of the holy Supper. But so far from its being the duty of a church to deprive themselves, when under affliction, of the advantages of such appointed seasons of spiritual refreshment, they must, in such case, the more stand in need of them.

2. Another reason that has been

2 C

assigned for such privation, is, that the administration of the Lord's Supper is a pastoral act, which none can consistently exercise, but in the church over which he is pastor.

That the pastor of one church cannot exercise any *rule* in another, must be admitted; but as the administration of the Lord's Supper implies nothing of this kind, but requires only ministerial gifts, to direct the minds of the communicants rightly "to discern the Lord's body;" or to instruct them in making a suitable improvement of the ordinance, what reason can be assigned, why a person who possesses approved qualifications for such a service in one church, may not exercise them with equal propriety in another?

A church, in choosing a pastor virtually engage to *obey* him exclusively, as their "ruling elder," and a minister, in accepting their invitation, virtually engages to exercise pastoral *rule* over them exclusively, but neither on one side nor the other does the engagement bind, with reference to preaching, or the administering ordinances.

I do not conceive therefore that a church violates any engagement to a pastor, who, in case of his absence, or incapacity, invite the pastor of another church to preach, or administer ordinances to them; nor that the pastor violates any engagement to a church, who performs such services, when invited, to another church.

There are very cogent reasons why the celebration of the Lord's Supper should not be omitted. In the cases mentioned, of the long indisposition of a pastor, or of his removal by death, or in

case of his removal, by accepting an invitation to another church, for a church to remain a considerable length of time deprived of the ordinance of the Lord's Supper, has been found highly detrimental to its peace and prosperity. Nor is this to be wondered at, as one, if not the principal means to unity and love in a church is neglected. The omission of the ordinance is also generally found to be detrimental to the *increase* of the church, as a principal motive for persons wishing to join themselves to the church, is thereby cut off.

P——m.

T. T.

To the Editor of the Baptist Magazine.

Sir,

In your last No. it is enquired "Whether a person in the business of a pawnbroker, be a proper candidate for the office of a deacon in a Baptist church, or whether it be consistent with the word of God for him to fill the station of an assistant preacher, since many passages in holy writ condemn those who take any thing on *USURY*."

If the business of a pawnbroker can be proved to be *taking on Usury*, it cannot be made a question, whether a person engaged in it be eligible for a *deacon* or a *preacher*, as he cannot be a *member* of a Church. But the objections from scripture regard only, as it has been generally thought, *immoderate* interest, or usury, properly so called; or oppression, by taking advantage of the indigent circumstances of our neighbour, contrary to the rules of charity, and the claims of humanity. The Hebrew word for

it, *Nesheck*, signifies *biting*. In the parable of the *talents*, he that had "hid his talent in the earth," is told, "thou oughtest to have put my money to the bankers, and then at my coming, I should have received mine own with *usury*," or as Doddridge reads it, *the common interest*; and it seems to imply, that money paid for the loan of money, or common interest, was a common practice at that time, and not disallowed by our Saviour.

Instead, however, of determining whether the business of a pawn-broker be such, as a christian may conscientiously follow, I shall only observe, that a friend of mine, who was a preacher, might have succeeded to that business in the family, which would have been highly advantageous to his worldly interest, but he declined it, for two reasons—because it was not a business of good repute, and therefore not suitable to a *minister*—and because his feelings would be hurt at seeing poor people, hardly driven, bring goods, and even wearing apparel, which they could but ill spare, to pawn; and which oftentimes they could never redeem.

P——m. T. T.

ON CONSCIENCE.

That we each have a conscience continually and powerfully operating within us cannot be doubted. We meet with proofs of its existence both in ourselves and others, wherever we turn. God has wisely bestowed it upon us, in order to form a check upon that loose conduct into which we are so liable to fall. It may be considered a vital principle of right and wrong, guiding agree-

ably to the scriptures, though not to the same extent. While it operates to restrain us from violating the precepts of God, it serves also to encourage us in the prosecution of that which is good. It is a very powerful agent, and our peace and unhappiness alike depend on its approval or censure of our actions; for if it approve of our conduct, no attempt of the world to depress or destroy our spirits, will succeed; this will buoy up the mind, and render it secure and satisfied in conscious innocence. Like the summer sun, which, however the winds may blow, and tempests rage around it, will shine in glorious unabated splendour. But if we have a condemning conscience, we cannot shelter ourselves from its wrath: though the world smile, yet that will frown; and a wounded conscience who can bear? Not the sinner—no rocks will screen him, no friends protect him!

We may consider conscience in the capacity of a witness—ever present, one which no time, nor place, nor circumstance can remove from us,—silent, which (if we may use the comparison) like God, perceives all our actions and thoughts, but is itself unperceived, and a true witness. It has a voice which will be heard, and whether we are in the midst of pleasure or engaged in business, its voice predominates, and we are compelled to hear. Is there any sinner, be he ever so hardened, that has not often shuddered when his conscience spoke. It is a condemner to the mere moralist, and a mount Sinai with all its terrors, to the avowed sinner.

We cannot, in any manner, de-

ceive it; we may easily conceal our purposes from the eyes of the world: they may think us humble and pious, surrounded with pleasures, and filled with peace, but the smiles and opinions of the world will not avail us against the gnawings of an accusing conscience, which will darken our hearts with a deeper dye than the shade which it will cast on surrounding objects, for while it will effectually deprive them of all their fascinating charms; it will fill us with discontent and anguish. Sometimes we may suppose that we have the gate of heaven full in our view, but we hear the voice of conscience declaring to us that our sins have created a great gulph betwixt us and that heavenly gate, which our self-love prevents us from discerning.

How many disregard the voice of conscience, but it is to their own ruin. Would they listen to it, it would be their leading star; if they neglect it, it is a worm that dieth not. When the shadows of death are advancing rapidly upon them, and scarce a vestige remains of that veil which separates eternity from their view, then conscience will speak with dreadful eloquence, will bring to their tormented recollection, a long, black, catalogue of crimes, and in imagination, will hurry their souls into their "own place," before the expiring body shall have passed the confines of the tomb. And at the judgment day, it will be a witness against them which it will be out of their power either to answer or neglect. However lightly its warnings may be treated now, its voice will then be dreaded more than ten thousand thunders. The day of hope will then be past, and

an eternity of torment will be at hand. Then Time's last moment will have passed away, and it will be in vain for them to expect a period to their woe, for it will run parallel with eternity. S. W.

ON GRATITUDE.

WHAT a delightful and ennobling principle is gratitude! ennobling indeed when it regards the meanest of our fellow worms from whom we may have received offices of kindness and respect; but transcendantly more so when it is engendered in the breast by the Spirit of the living God, and exerts its joyous influence in ascriptions of praise to the Lamb in the midst of the Throne. Man as a link in the great chain of being has constant and imperious calls for gratitude from all around him, while things animate and things inanimate join to demand its exercise. Do I share in the anxieties that constantly inhabit the parental breast? and can I be ungrateful for their tenderest regards? Are the affectionate and faithful counsels of a friend extended towards me? And shall I be ungrateful for his generous esteem? Does my prosperity enhance the joys, or my adversity increase the sorrow of those around me—and shall not my bosom glow with this heaven-born principle? Are the ministers of Christ my friends—his people my companions, and their fervent prayers my constant benefactors? And shall not gratitude inflame my heart, and kindle my best affections towards them? In a word, is Christ, who is the brightness of his father's glory, and the express image of his person, my Saviour and my Friend? and shall not

inextinguishable Gratitude possess my heart—raise me above the trials of life—transport my desires to a better world—and make my bosom glow with ardent wishes for his glory. Aspiration! Fountain of Light and goodness! Banish from my mind every ungen-

uerous feeling towards others, and every base ungrateful thought of thee—raise my devotion to a higher tone—kindle my affections to a brighter flame—and let the constant language of my heart and tongue be praise. *E. D.*

MISCELLANIES.

INDIAN MANNERS, &c.

The Rut'ho festival.—On the 2d instant, the bathing of the image of *Jugunnat'ha* took place, of which god, the village of *Muhesha*, adjoining Serampore, has a celebrated image. The landing-places on this occasion are crowded with bathers, expecting great advantages from ablutions performed on this auspicious day. At the appointed hour, the god is brought out of the temple in the arms of five or six stout brahmans, (this is the case at *Muhesha*) and carried to a brick elevation at a short distance, where the god is drawn up by a cord round his neck, and placed on a seat. The brahmans wait the arrival of the land-owner, and then perform the ceremony of ablution, repeating the proper formulas; the water is poured on the head of the god from the sacred conch through a cylinder having a thousand perforations. During the act of bathing, 10,000 spectators are seen at once in the act of homage, some with hands raised to the head, others prostrating themselves, and others stretching their arms towards heaven; after which they retire, and the god is carried back to the temple.

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On the 19th, the same god was drawn up by the neck, and placed in his monstrous car, and then dragged by the crowd about a quarter of a mile, where the car remains for eight days for the mob to gaze at, while the god himself is carried in the arms of men to a neighbouring temple, on a visit to his nephew, *Radha-Bullubha*. This year, on account of the heavy rains, the people were comparatively few, and the car stuck fast in the mud: when some of the crowd began to attribute this disaster to the prayers of the native christians. At length the brahmans hit upon a lucky expedient; they brought out *Radha-Bullubha*, and as soon as *Jugunnat'ha* saw his nephew, the car rolled on without further obstruction, assisted by the enthusiasm of the mob, who equally with the god felt pleased with the sight of this new miracle, which they had not sense enough to attribute to their own increased efforts.

On the 28th, the god returned to his temple in the same order as he came out; and here the festival closed.

A great fair is held at this festival, and lotteries, gaming, and every obscenity is practised in the precincts of the temple which contains

the god. The proprietors of these two temples realize annually not less than 2000 rupees.

At the total wane of the moon in this month, the image of *Jugunnat'ha* is exhibited after having been newly painted, when numbers go to the temple with offerings. For fourteen days preceding, the god remains in a state of uncleanness, having been touched by a *shoodra* painter, and during this time is neither fed nor worshipped.

BUNYAN'S POPULARITY.

John Bunyan used annually to visit London, where he preached with great acceptance, and was sometimes honoured with the attendance, and decided approbation, of the great Dr. Owen. And so popular was he, that if but one day's notice was given, the meeting-house in Southwark, near the Faulcon, where he generally preached, could not hold half the people that attended. Three thousand have been gathered together for the purpose in a remote part of the town; and not less than twelve hundred on a dark winter's morning, at seven o'clock, even on week days.

It is said that Charles the Second once asked Dr. Owen, how he, being so learned, could sit and hear an illiterate tinker prate; to which he replied, *May it please your Majesty, could I possess the tinker's ability for preaching, I would most gladly relinquish all my learning.*

Ivimey's Life of Bunyan.

A useful hint on

KEEPING THE SABBATH.

Vavator Powell, an eminent dissenting minister in Wales, who suffered much for religion, and who died in prison in 1670, in the 11th year of his imprisonment, and 53rd of his age, hearing of a poor

man in his neighbourhood, who followed his calling on the Lord's day, went to him, and asked, why he broke the Sabbath. The man replied, that he could but barely maintain his family by his earnings on the Sabbath, added to those of the week. Mr. P. enquired how much he earned a day. The man told him. Will you attend public worship, said Mr. P. if I pay you weekly a day's wages? Yes, most willingly, said the poor man. Do so, said Mr. P. The man attended regularly on Mr. P.'s ministry, and continued to receive his pay. After a considerable time, Mr. P. omitted, through forgetfulness, to pay the poor man, but when he recollected him, he called upon him, and said, I am in your debt. The man answered, No, sir, you are not. How so, said Mr. P. I have not paid you since such a day. The man replied, "I can now trust God, for I have found that he can bless the work of six days, for the support of my family, equally as when I worked on the Sabbath." Ever after he strictly kept the sabbath, and proved that in keeping the commandments of God there is not only no loss but a great reward.

Mr. J. Thomas's Hist. of the Welsh Baptists.

Account of the loss of the Alexander East Indiaman.

EARLY in the morning of Monday, March 27th, this vessel was wrecked on the beach extending from the Island of Portland: and, out of a crew of 142 persons, five only were saved. The disaster was first discovered by a countryman, who, observing an unusual appearance on the eastern side of the beach, approached and found four *Lascars* naked, sitting on the pebbles, with their hands extended to the sky. On the opposite side of the beach appeared a large vessel in a

state of complete wreck. A poor fellow who had been thrown ashore beyond the surf, and was too much reduced to free himself from the water which ascends the beach on the influx of the wave, he was just in time to rescue. One individual only remained alive on the wreck uttering the most piteous cries for assistance; but, before the countryman could render it, he sunk and was lost. Having never been an eye witness of the horrors of a shipwreck, I determined to avail myself of the present opportunity. On arriving at the passage house of the ferry, between Weymouth and Portland, I found, in a small room, the five persons who had been rescued from the waves; and never did a scene of wretchedness present itself that so engaged my feelings. They were sitting round a fire, half clothed by the benevolence of the neighbours—and, their motley dress, their bruised bodies, the lank hair of the Lascars—all dishevelled, and still soaked with water, their eyes attempting to express the agony of their feelings, which their language could not do so as to be understood by the spectators, produced, altogether, an indescribable effect. A person now came in who addressed them in a moorish dialect and was understood. They stated to him that the vessel was 800 tons burthen, the number of the crew 142 persons, 9 of whom were children, and 6 were women—the number of whites were about 40, and the rest were Asiatics. Pecuniary relief was offered, which the Lascars received, but a Persian, who was one of the saved, refused, and, bursting into tears, said his father was among the perished.

I then left the room and, crossing the ferry, went to that part of the beach where the melancholy event had happened. The first things I

perceived were several bales of cotton just rescued from the waves. A little to the left lay a countryman who, in his eagerness to seize on part of the wreck, had been struck down by a wave and had fractured his leg. On directing my eye along the beach a vast multitude of people appeared spread over a surface of, at least, two miles in extent—some, like myself, attracted by curiosity, but the greater part intent on plunder. On proceeding toward what appeared the principle part of the wreck, I saw the bodies of the perished crew all naked and stiffened in death, extended with their faces toward the ground. The greater part of the living were too much engaged in seeking articles from the wreck to give more than hasty glances on the remains of the drowned men as they passed them. Here I saw the corpse of a white person, apparently an english officer, and, at a small distance, the bodies of two children—the one a beautiful girl of about 10 years of age. They proved to be the children of Governor Elphinstone, sent to England for education. Near this spot the corpse of a lady and an infant came ashore, recognized to be the wife of the captain and her babe, of which she had been delivered but about a month. I now retired from a scene which was too distressing to allow of my longer continuance. The affecting providence was improved at the Baptist Chapel, Weymouth, on the following Lord's-day evening, by a sermon delivered to a large and deeply affected auditory from Rev. xx. 13. "And the sea gave up the dead which were in it."

W. H. R.

Origin of Moravian Missions.

"In 1731. A negro called Anthony, who had contracted an ac-

quaintance with the servants of Count Zinzendorf, informed them that he had a sister in the Island of St. Thomas in the West Indies, who earnestly desired to be instructed in the principles of religion; but as she had neither time nor opportunity for it, she often besought the great God to send some person to shew her the way of salvation. Anthony having soon after obtained liberty from his master to visit Hernhutt, again declared, in the presence of many of the congregation, the desire of his countrymen, and especially of his sister, for christian instruction; but he added, that the negroes in consequence of their accumulated labours, could have no opportunity of religious improvement, unless their teacher was himself a slave to instruct them in the midst of their daily avocations. This representation, and what the Brethren who had been to Copenhagen related concerning the state of Greenland, made a deep impression on many of the congregation, and several of them declared their willingness to go and labour among the poor heathen. *Leonard Dober*, in particular, and *Tobias Leopold*, one of his most intimate friends, felt so strong a desire to proceed to St. Thomas, that they offered not only to go to that Island, but, with a philanthropy which perhaps has scarcely a parallel in the annals of history, to sell themselves as slaves, in order to make known the Redeemer to the negroes, particularly to the poor woman who so ardently longed for christian instruction, should they find no other way of accomplishing their purposes. Some of the brethren expressed a similar desire to proceed to Greenland; and shortly after Missions were undertaken to both these countries."

Brown's Hist. of Missions.

A noted passage in the History of the Council of Trent.

IN the beginning of the Reformation, when Luther's doctrine began to make a breach in the Roman church, and to threaten the Pope's triple-crown, the Pope employed the most learned of his communion to write against the Lutheran heresy. So to writing they fall; each one employing what talent he had that way; each one insisting upon such topics and heads of argument, as he judged did best serve his purpose, and the present occasion. But (says the historian), Friar James Hogostrat, a Dominican Inquisitor, wrote against Martin Luther more to the purpose than they all, who, setting aside other ways of convincing and confuting, exhorted the Pope to convince Martin with chains, fire, and flames.

ANECDOTE.

Archbishop Usher, and Dr. Preston, two very pious and learned divines, being very intimate, were often together; and after conversing about learning, and other matters, it was usual with the good Archbishop to say, "Come, Dr. Preston, let us say something about Christ before we part."

It is true, serious persons are not to be *always* talking about religion, but it is to be lamented that *too little* time is devoted to spiritual conversation, and that not only amongst mere professors, but truly gracious persons. It is also granted, that we should not *force* religion into conversation, but all truly serious persons should watch for an opportunity to introduce it in an easy and pleasing manner. Mr. Hervey, it is said excelled in this happy talent.

Obituary.

MARY MAYS.

To record the memory of worthy christians, though in humble life, is an important object of our Miscellany. The following letter from a christian Mistress furnishes an honourable testimony to the conduct of a christian servant; and a strong incentive to those who have irreligious and illiterate servants, to give them scriptural instruction.

“Our deceased Sister, Mary Mays, lived with me in the capacity of a servant three years and four months. When I first hired her I told her where I attended, and that I wished her to go and hear for herself, promising that if afterwards she thought she should be more comfortable in going to Church, I would shew her where *that* was preached which would be worthy her attention. On my enquiring how she liked my minister, she said, she was quite satisfied to continue going to Meeting, as what she heard there was more plain than what she had been accustomed to hear in the Church. When she first came to me she could neither read nor write, but seemed desirous of learning; which through the instructions of my companion she accomplished so as to be able soon to make out little simple tracts, by the perusal of which, and having a book to herself when the scriptures were read in the family, she improved so as to be able latterly to read the Bible, and to commit many of David’s Psalms to memory: also some Hymns. After living with me for a year, I observed her gradually attentive to divine things, but being of a reserved tem-

per I could not persuade her, though I often solicited her to communicate any thing to me; yet I saw with pleasure she was more desirous of attending divine worship, and having the Sabbath free from interruption, would not permit her nearest relations to come on that day, lest she should be prevented in enjoying the privilege of attending divine worship. On my leaving her in the summer, when going out of town, she was told by some she would lay her Bible aside then, and not mind going to the Play with them. Her answer was, “She hoped the Lord would keep her, for as to going to the Play she thought she might as well go to the Devil at once.” During my stay in the country I received a letter from her, with which I was much pleased; wherein she told me something of what had led her to see her need of a Saviour. The sermon by which her mind was first impressed, was by Mr. Ivimey from those words, “Be ye also ready, for in such an hour as ye think not the Son of man cometh.” On reading soon after that part of the 25th of Matt. where the Lord says to those on his left hand, “Depart from me, &c.” she was led to fear it would be her case, and for some time was greatly distressed; till in hearing Mr. Price, [now of Falmouth] from those words, ‘I will not let thee go until thou bless me;’ her mind became relieved. One expression he dropped, which seemed more especially to encourage her, was, ‘Sinner, don’t think it is too late to pray.’ She began from that to hope the Lord would hear her if she sought him, and that he had

already heard her cries, as she said, "he casts out none who apply to him," adding, were it not for such promises as this, and also that in Isaiah i, 18. "Come and let us reason together, &c." she should have thought the Lord would not pardon her, whose sins were more in number than the hairs on her head. She expressed a desire to lay humble at the cross of Christ, and to be found among Christ's sheep; with not merely the sheep's clothing, but giving herself up to him who died for sinners. After some months had elapsed, on hearing there were some persons to be baptized, I perceived her wishing to join them; but from her natural reluctance in speaking, and from timidity and fear lest she should not be accepted, she was neither able to come forward herself, or to see others follow the Saviour without her, I endeavoured to encourage her by telling her, HE knew and viewed with tenderness the feelings of her mind, and I hoped he would give her strength to join his people the next time. This he did, though she suffered much through fear, and was not able to say much before the church, but it was satisfactory, so that she was judged by the Church a fit subject for Baptism, and was baptized Oct. 30, 1814.

She was constant in her attendance whenever opportunity was afforded; evidently loved the habitation of God's house; and especially that where she was first brought to a knowledge of him. Her natural temper was irritable and easily ruffled; but truth and integrity were prominent features in her character. I never found her guilty of an untruth, or underserving the confidence I placed in her in my absence. I have often heard her speak with regret of the conduct of some professing ser-

vants who felt themselves justified in going to a place of worship without leave; saying she should neither have expected or deserved to get good by so doing, and should have thought the bell was ringing in her ears all the while she was there. In her last affliction which proved the small-pox and terminated in death. I never saw the power and happiness resulting from real personal religion so clearly exemplified. At the commencement of her illness she complained of darkness and confusion of mind, but when told the Lord hears the groaning of his prisoners, replied, it was a sweet text, and seemed comforted thereby, saying, He had promised to put his everlasting arms underneath his people. When the disorder was clearly ascertained by the Physician she received the information with great composure of mind; expressed herself desirous of leaving the event in the Lord's hand; told my companion how she wished to dispose of what belonged to her, if she died, with the greatest calmness; charged her sisters to be satisfied with what was allotted them, and to be sure to let her aged mother have all that could be useful to her. It was one trait in her character which I always marked with pleasure, that of doing all she could to help her aged Parents, who she considered had the first claim on all she could spare. Being told what a mercy it was she was brought to a knowledge of divine things before she was afflicted, she replied, All was mercy, and said her mind was quite comfortable, desired her friends not to weep for her for that all was well with her, and she feared no evil, continued quite composed and happy until the Lord was pleased to release her from a state of suffering by taking her to himself on the 27th

of February 1815; in the 27th year of her age.

Mr. Ivimey preached a sermon on the occasion of her death, at Eagle Street Meeting, the 12th of

February, from the same text as had been blessed to her conversion about two years before, *Be ye also ready, &c*

Hatton Garden. D. O.

REVIEW.

A Dictionary of all Religions, and religious Denominations, Jewish, Heathen, Mahometan, and Christian; ancient and modern: including the substance of Mrs. Hannah Adams's View of Religions, reduced to one Alphabet, with 150 additional Articles; the whole carefully corrected and revised by Thomas Williams, author of the Age of Infidelity, a New Translation of Solomon's Song, &c. With an Appendix, containing a Sketch of the present State of the World, as to Population, Religious Toleration, Missions, &c., with summary practical Reflections. To the whole is prefixed, An Essay on Truth, by Andrew Fuller, A new edition, with additions. Button and Williams, 12mo 7s 6d.

A View of Religions, by Hannah Adams, which had passed through several editions in America, was published in London, in 1805, with a valuable Essay on Truth, by A. Fuller. In the present edition the title of the book is altered, a frontispiece, exhibiting portraits of fourteen Reformers, added: the three parts, into which the former edition was divided, are reduced to one Alphabet, with 150 additional articles. The Editor has taken much pains to improve the work, by corrections, retrenchments, and additions, though we could have wished, for the sake of reducing the price, and obtaining

for it a wider circulation, that there had been greater retrenchments, which we think some of the articles would have allowed. A brief sketch of the state of religion throughout the world, and concluding remarks, are an acceptable appendage to the volume. The numerous and correct references to authorities, at the bottom of the pages, the most modern and authentic that could be procured, are highly valuable. The "Essay on Truth" has also received some corrections and enlargements from the author, from which we could make very interesting extracts, but our limits will permit us to transcribe only one article from the body of the work, as a specimen of the plan on which it is conducted.

"WALDENSES; OR VAUDOIS: The antiquity of this denomination can be traced back 400 years before the time of Luther, and 20 before Peter Waldo. Many protestants suppose that Waldo derived his name from the Waldenses; whose doctrine he adopted, and who were known by the name of Waldenses or Vaudois, before he or his immediate followers existed.

The learned Dr. Alix, in his History of the churches of Piedmont, gives this account; That for 300 years or more, the bishop of Rome attempted to subjugate the church of Milan under his jurisdiction; and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples; insomuch that the Bishop and the people, rather than own their jurisdiction, retired to the valleys of Lucerne and Angrogne; and thence were called *Valbenses*,

Wallenses, or the people in the valleys. From a confession of their faith of nearly the above date, we extract the following particulars. (1.) That the scriptures teach that there is one God, almighty, all-wise, and all-good, who made all things by his goodness: for he formed Adam in his own image and likeness: but that by the envy of the devil, sin entered into the world, and that we are sinners in and by Adam. (2.) That Christ was promised to our fathers, who received the law; that so knowing by the law their unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself. That Christ was born in the time appointed by God the Father; that is to say, in the time when all iniquity abounded, that he might shew us grace and mercy as being faithful. (4.) That Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, and priest, who died for the salvation of all who believe, and is risen for our justification. (5.) That there is no mediator and advocate with God the Father, save Jesus Christ. (6.) That after this life there are only two places, the one for the saved, and the other for the damned. (7.) That the feasts, the vigils of saints, the water which they call holy, as also to abstain from flesh on certain days, and the like; but especially the masses, are the inventions of men, and ought to be rejected. (8.) That the sacraments are signs of the holy thing, visible forms of the invisible grace; and that it is good for the faithful to use those signs or visible forms; but that they are not essential to salvation. (9.) That there are no other sacraments but Baptism and the Lord's Supper. (10.) That we ought to honour the secular powers by subjection, ready obedience, and paying of tribute.

For bearing this noble testimony against the church of Rome; these pious people were for many centuries the subjects of a most cruel persecution; and in the 13th century, the pope instituted a crusade against them, and they were pursued with a fury perfectly diabolical. Their principle, however, remained unsubdued, and at the Reformation, their descendants were reckoned among the pro-

testants, with whom they were, in doctrine, so congenial; but in the 17th century, the flames of persecution were again rekindled by the cruelty of Louis XIV.

It affords much pleasure to hear from a clergyman of the church of England, who last year visited the vales of Piedmont, that this people are by no means extinct, but preserve a pleasing vestige of their ancient piety and simplicity, among all the calamities of the late war and the miseries it has introduced."

Short Discourses on the Lord's Prayer: chiefly designed for the use of country villages. By Isaac Mann. With a recommendatory preface by Rev. John Fawcett, D. D. Hebden-bridge, and Rev. W. Steadman, tutor of the Baptist Academy, at Little Horton, near Bradford, Yorkshire. Button. 1814.

It appears from the introduction, that these discourses, (eight in number) were delivered to a village congregation at Steepland, in Sowerby, near Halifax. We cordially unite with Dr. Fawcett and Mr. Steadman, in recommending them to the serious attention of our readers. The style is characterized by seriousness and simplicity. Mr. Mann is laudably ambitious of treading in the footsteps of Mr. George Burder, and of the late Mr. Benjamin Beddome, whose "Village Sermons" have, no doubt, contributed largely to promote to the instruction of thousands, and tens of thousands, upon whom, more elaborate and polished discourses might be bestowed in vain.

The following extract from the last discourse will supply a specimen of the author's manner.

"The God, at whose hand we seek mercy, we are taught, is a being who has all things at his own disposal. We cannot ask a blessing he is not in possession of, or pray for an event which he cannot accomplish, so far as our good, and his glory are

concerned. Yes, his fulness, who supplies us, is infinite, and the power on which we depend, is omnipotent. Were all temporal mercies taken away, yet God has in himself all we need to make us eternally happy; and he could create a thousand worlds in a moment. Numerous beyond all calculation are the dependants on Jehovah's goodness; and various, beyond conception, their wants. But his resources are large as all their requirements, and permanent as the ages of infinite existence."

In a note, p. 129, Mr. Mann says, of the word "theocracy," that "it is a compound word of *theos*, God, and *krisis*, judgment." This is, no doubt, a mistake in etymology, which the author will easily correct when he shall be called again to prepare this work for the press.

The life of Philip Melancthon, comprising an account of the most important transactions of the Reformation, by F. A. Cox, A. M. of Hackney. Gale, &c.

Whether excited by a hint of Dr. Mosheim we know not, but Mr. Cox has executed, at least in part, what that learned historian considered as a *desideratum* in the history of the Reformation.

"We have a life of Melancthon, written by Joachim Camararius, which has already gone through several editions. But a more accurate account of this illustrious reformer, composed by a prudent, impartial, and well-informed biographer, as also a complete collection of his works, would be an inestimable present to the republic of letters."

It is well known that Dr. Mosheim and his learned translator differ in their judgments on the respective merits of the subject of this biography and his zealous coadjutor. Mr. C.'s ideas on this subject are, in our view, pertinent and just.

"Luther possessed a vigorous and

fearless mind. He was qualified to take the lead, and to head opposition in a servile age. His mind was incessantly active; his ardour in the pursuit of knowledge, and in the propagation of what he knew, was inextinguishable. He did not "fight as one that beateth the air" in the holy war he undertook. Having buckled on the armour, he was impatient for the conflict, and rushed forward to an anticipated victory. He was one of the greatest of Christian heroes, and his faults were those of a first rate character. Never, scarcely, did the hand of God form a fitter instrument to do a greater work!"

"It was, however, happy for Luther that he did not stand alone, but was provided with an associate, in his principal labours, adapted, in a remarkable degree, to supply his deficiencies, to correct his errors, and to regulate his impetuosity of temper. Independently of the interest which must necessarily be felt in any one, who was the intimate friend and coadjutor of Luther, who was with him in all his struggles, and helped him through them, Melancthon claims a distinguished notice on his own account. In tracing the history of his life, it will be obvious, that although inferior in courage, he equalled Luther in ardent piety, and excelled him both in personal virtues, and in literary attainments."

We could quote many paragraphs in this very entertaining work, if our limits permitted, but must content ourselves with recommending it to the perusal of our readers, and just adding another short specimen of the Author's sentiment and style in reference to the same object.

"Amidst the rubbish of error which had accumulated, century after century, till the Reformation, God determined to erect the temple of Truth, and his providence cleared an ample space, chose a variety of workmen, and reared the admirable superstructure. And as in the erection of a building, there must be different kinds of labourers, all co-operating, and all essential to complete the undertaking, so it was requisite, in erecting this

great edifice, to prepare, and to employ, persons very differently constituted, but all capable of useful co-operation. In this point of light, it becomes us to contemplate the preparatory course of Melancthon's education, the important station he filled, and the celebrity he obtained at Tübingen, and particularly his removal thence, to the scene of his future labours (at *Wittenberg*.) He was selected by providence for great purposes, and qualified, by a suitable process, for the part he was destined to act. His literary fame, and his vast acquirements, were not only of essential service, but were particularly needed, at that precise period, when they were ready for public use. Short sighted indeed, or criminally blind, must he be, who does not perceive the same superintendence, here, as in the guidance of Joseph to Egypt, or David to the camp of Saul. If the Reformation claimed the steady efforts of true courage, and inextinguishable zeal, be it remembered also, that it no less required a proportion of nice discernment, elegant taste, and literary skill;—if a superstition, which invested a mortal with infallibility were to be attacked, and levelled with the dust, the ignorance, which, with its characteristic blindness, supported that superstition, was, at the same time, to be dethroned and demolished;—if old abuses were to be removed, and a new order of things to be introduced, and systematized, it was desirable to find, not only a nervous arm, to clear away the rubbish of error, but, at the same time, a polished mind, to clothe unwelcome novelties with attractive beauty;—in a word, if existing circumstances called for a *Martin Luther*, they also demanded a *Philip Melancthon*!"

Memoirs of Mrs. Harriet Newell,
Wife of the Rev. Samuel Newell,
American Missionary to India; who
died at the Isle of France, Nov.
30, 1812, Aged 19 years. With a
Sermon on account of her death,
By Leonard Woods. Booth, 1815,
4s.

These interesting Memoirs, which consist chiefly of Letters from the deceased, are a valuable addition to the stock of pious Female Biography.

The preacher terms her the *first martyr* to the missionary cause from the American world; and describes her as a character of no common excellence—to whom it was given to wage an early warfare, and to win an early crown.

This little Book is a very suitable present to females preparing for Missionary undertakings, as their minds cannot be imbued with a more suitable spirit than that which breathes in *Mrs. N's Letters*. We doubt not but it will also be a favourite volume in the hands of the patronesses of Missions in general.

BOOKS RECENTLY PUBLISHED.

A new edition of the *Lives of eminently pious Women*, in 3 vols. 8vo. including an additional vol. of highly interesting Lives, by the Rev. Samuel Burder, ornamented with eighteen fine portraits, by Hopwood.

A Selection from the Sermons of Bp. Beveridge, ordered and adapted to the use of public and private instruction; by the Rev. John Wakins, Rector of St. James's, Colchester, 2 vols. 8vo.

THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this article.

Mr. W. Jaques has now in the press and will publish, in a few weeks, a second and improved edition of his *Translation of Professor Franck's Guide to the Study of the Scriptures, with Notes, Life, &c.*

Preparing for the Press, Letters from Westmoreland, containing Fringe, Tassels, and a few Stitches in the side for the New Covering of the Velvet Cushion.

A new and corrected edition of the late Rev. Dr. Williams's *Abridgment of Dr. Owen's Exposition of the Epistle to the Hebrews*, will be published in four octavo volumes, this month.

MISSIONARY RETROSPECT, AND FOREIGN INTELLIGENCE.

BAPTIST MISSION IN INDIA.

Loss of Felix Carey's Family.

WITH feelings of deep affliction, we announce to our readers another melancholy event in the history of this Mission; not indeed so destructive as the fire at Serampore in March 1811, in respect to the amount of property; but much more so as it relates to the loss of life, and the painful effects produced by it upon the minds of all the Missionaries, especially upon the excellent Dr. Carey and his whole family. The afflictive event to which we allude is the loss of Mrs. Felix Carey, and her two babes, upon the river Travertee, on their voyage from Rangoon to Ava, in the Burman Empire. While we sincerely sympathize with the friends of the Society on account of this severe stroke of divine providence, we rejoice with them that the life of their valuable young Missionary, Mr. Felix Carey, has been so graciously preserved! The following extracts of Letters will put our readers in possession of all the facts that have been as yet received relative to this melancholy catastrophe.

From Mr. Lawson to Mr. Hoby.

Serampore, Oct. 4, 1814.

"LAST Monday we received letters from Rangoon, bringing us the most distressing intelligence. Felix Carey had been ordered by the government of Ava, to wait on the Prince. He left Rangoon, with his family, in a vessel, and about three hours after they had been on board, a squall of wind struck the vessel, and it sunk almost instantaneously. Ten persons were drowned, among whom were Mrs. Carey and her two babes. Felix saved himself by swimming. He held his little boy in his hand for a considerable time; but finding it too much for him, he gave it to a Lascar, who I suppose was a better swimmer. With all his attempts, however, he could not save it. Poor Felix got to shore, bereft of his wife, two children (the youngest not many months old)

and books, medicine, furniture, &c. to a large amount. He had nothing left. This awful providence has cast a gloom over our whole family. Dr. Carey is quite overwhelmed. We expect soon to hear more particulars about this very afflictive event."

From Mr. Ward to Mr. Burls.

Serampore, Oct. 4, 1814.

WE have had the most melancholy news from Rangoon. Brother Felix's wife and two children were drowned on their way to Ava, the sloop sunk, and property to the amount (perhaps) of 16,000 rupees [2000] lost; with the printing presses. We are not sure about the amount of cash, and other property lost, or about the presses, but we fear the presses are lost, and a great amount in money, which Felix had received from the Rangoon government in payment of what the Society had advanced to him. Brother Carey, senior, has been much affected by the event; but I hope he will be enabled to commit this burden to the Lord.

From Dr. Carey to Mr. Burls.

Calcutta, Oct. 7, 1814.

My dear sir,

WE are well; in general, but sister Ward, and my wife are ill, sister Rowe is, I fear, beyond recovery.

My son Felix has met with a very serious stroke of Providence, of which I have received an account this week, and am almost overwhelmed thereby. He and his family were going to Ava to reside. On the river Travertee they were overtaken by a squall which upset the Brig in which they were. He and ten other persons swam to the nearest shore, but his wife and two children were swallowed up by the waters. It is a stroke from God. I am dumb with silence, because he has done it: but I am deeply afflicted. May it be abundantly sanctified to Felix. Yours affectionately,

W. CAREY.

Extracts from the Circular Letters of January, 1814.

JESSORE. *Brother Thomas's Journal, addressed to brother Ward.*

Jan. 1st. Preached at Panchnamna. In the evening held a church-meeting, when brother Kurumdee's mother, and brother Suphul-rama's wife were mentioned for baptism. *2d.* (Lord's day.) Eighteen of us surrounded the table of the Lord. *3rd.* Preached at the market. In the evening held a prayer-meeting for the spread of the Gospel. *4th.* Went to Vishoo-huri, where we found Boodhi-sha very ill. *6th.* Went to Gurguree, and conversed with the people in four different places. *8th.* Two Hindoos called for religious conversation. *9th.* (Lord's day.) Preached three times as usual. *13th.* A musulman called on me: had much talk with him respecting the Gospel; He gave me great hopes: he hated mahometanism. In the evening Krishna-Mohun, Gour, and Nidhi called, and continued a long time in very serious conversation. *14th.* Krishna Mohun and Gour attended worship. *15th.* At the factory of Mr. Aratoon met with a gosace and twelve of his disciples from Benares. Had much pleasing conversation with the gosace; gave him a New Testament in Hindee, which he received very thankfully. *17th.* Spoke with eight musulmans this morning, and in the evening, with five Hindoos. *18th.* The five Hindoos to whom I spoke yesterday, called again with fifteen of their friends, and continued with me till evening. *20th.* Pran-Krishna's brother, Niloo-Mullik, has asked me to baptize him. *22d.* Spoke with a Hindoo. *24th.* Went to Chundra-poor, and the next day to Andharkota. *26th.* Vidyapat'ha, y sipahee, called again this morning. I gave him a New Testament in Hindee, which he gladly received, putting them on his head as a mark of honour. *27th.* Vidya-nat'ha and two of his friends attended worship.

Suphulrama and Nurottuma during the month of January, visited with the gospel, Kirpara, Deegula-singha, Bhangduh, Vishoohuri, Dhak-pota, Bhang-variya, Nuru-na-poor, Hooda-Chougacha, Bhat-para, Khuriacha, Chand-poor, Swuroop-dah, and Ee-sha-poor.

CHITTAGONG. *Brother D'Bruyn's Journal, addressed to the Brethren at Serampore.*

Dec. 1st. The son of the native magistrate came for instruction and said, he wanted to come daily to hear the word. *2d.* Went to Dewan market; many heard with earnest attention. Here are six markets, to one of which we go daily. *5th.* Six of us sat down to the Lord's Supper. *6th.* Gave to an Orissa sipahee an Orissa Testament, for which he followed me from the market where I had been preaching. *8th.* People come daily for the New Testament: brother Reveiro brought a man for a Nagurce Testament. The land owner called Shishoo-rama, to ask him why he wished to renounce his cast: He replied, that he saw that none but Christ could save him. *10th.* A rich Hindoo called Shishoo-rama and asked him the same question to-day, and he gave the same answer—to save his soul from death. *11th.* Brother Saduk-sah arrived from Serampore with his family, to help me in this work. *12th.* Two or three thousand people assembled before the shop of Shishoo-rama; who came to my house: they followed him, and remained till night. We distributed among them near 500 pamphlets. *13th.* The same crowd staid again to-day, from morning till night. They were not able to answer our arguments. *15th.* Went to Shishoo-rama's village. Hundreds of people were assembled: they made us sit down in the midst of them. Brother Saduk-sah preached, and I concluded with prayer. We gave away about fifty tracts. The wife of Shishoo-rama came to us, and declared that she wished to follow the example of her husband. We have now daily crowds coming to hear and solicit books, so that we have scarcely time to eat. *21st.* Brother Saduk-sah went to visit Shanti-rama. *16th.* (Lord's day.) This day I baptized, in a pool, Shishoorama and my daughter Anna, before many people.

Jan. 2d. (Lord's day.) Six of us this day sat down at the Lord's table. Brethren Shanti-rama and Kashee-nat'ha were not with us.

PATNA. *To the Brethren at Serampore. Jan. 31, 1814.*

The places I have visited are the

following: Pat'hri, where a few pandits from Tirhoot were reading their shastras in a house adjoining the Takuriraja's temple, whose attention I solicited to the words of salvation: this brought together vast numbers, some of whom accepted tracts very gladly. Nunnooya, Sukuri-guli, the river side, Komura, Guya-ghaut, (here a dealer in fire-wood took a tract and promised to have it copied into the current Naguree character;) a temple Gooljarbag-ghaut, Baboo gunj, Bankipoora (to sepoys,) Gosace-bag, at the Custom-House ghaut; Alum-gunj street, and Muharaj-gunj; at which places I gave away twenty-two tracts and a hymn book in Hindee.

Besides Mr. D. I have had several others at English worship, occasionally, from Muzaffur-poor, Mungheer, Guya, and Bankipoora.

I remain, &c. J. T. THOMPSON.

ALLAHABAD. *Journal of Brother W. Smith, on his way to Allahabad.*

Dec. 1, 1813. Left Digah. Conversed with a vast number of Hindoos by the river side, and gave to those able to read, four copies of Matthew in Hindee, and a good many tracts, which they received with joy. Amongst the crowd I perceived a man much affected. I took him on my boat, and had a long conversation with him respecting the gospel, which gratified me much. I sent him to brother Moore with a note.

2d. Early in the morning conversed with a large body of attentive Hindoos, by the river side, and distributed eight copies of Matthew, in Hindee, and a great number of tracts. A brahmun said, these words are very affecting. In the evening arrived at Chiran, and had conversation in three different places, until 9 or 10 o'clock at night. I gave away two copies of Matthew in Hindee, and a few tracts, which they accepted thankfully.

3d. Arrived at Ribil-gunj, and conversed in two different places, with crowds of people, and gave a copy of Matthew in Hindee, and a tract.

4th. Spoke to a few travellers, and gave them five tracts.

5th. (Lord's day.) In the morning preached at the river side, to a number of Hindoos, and gave them a Matthew in Hindee, and two tracts. Afterwards, at Nunayejore, in the

evening, conversed with a crowd of attentive Hindoos. A man amongst them said, all our heathen rites are vain, but Englishmen have the words of eternal life. Distributed six copies of Matthew, and a great number of tracts. They wanted more testaments, but I refused them, as I had not sufficient to spare.

7th. Arrived at Buxar: spoke to many Hindoos, and gave them books and many tracts to read.

9th. In the morning, at Dugurpoora, spoke with a crowd of people, who heard me with great attention. In the afternoon arrived at Ghazee-poor, spoke to the crowd, and distributed a great number of tracts. In the evening spoke to many Hindoos at Gora-bazar.

10th. Spoke at Gooring, in three different places.

11th. Spoke to a few boat people, who heard very seriously.

12th. (Lord's day.) Spoke with rajah Uluruk-singha. He asked me for some testaments, one for himself, and some for his friends. I gave him three Sungskrit, Persian, and Hindoost'hane testaments, which he accepted thankfully. I then went and preached to a crowd of phukeers.

13th. At Benares, spoke to crowds of men in five or six different places.

14th. At Murvadee, spoke to a large body of boat people who seriously attended. I then went to a brahmun, who was worshipping Shiva. I asked him what men obtained by the worship of this god. He assured me that the worshipper is never bitten by a snake, lives long, &c. nothing respecting the soul. I recommended to him salvation, from eternal pain, through Christ; he heard me seriously.

15th. Arrived at Chunar, and sat by the ghaut, waiting till the people came to bathe. I had a great number of attentive Hindoos, amongst whom I perceived Rama-singha, an invalid soobedar, who was much affected. I had a long conversation with him respecting divine things, and he encouraged me much by his attention. I gave him a Matthew, in Hindee, and a tract, which he thankfully received.

16th. Conversed with a large body of brahmuns, by the river side, who heard me with attention, and acknowledged that the pride of cast leads

to hell. I left them a few papers, and went to Bhutouli, and spoke to a number.

17th. By the river side, addressed crowds of people; at Virnuvusee, I found near a temple many brahmuns, who informed me that fifty animals had been slain that day and offered to the goddess. I reminded them that rivers of animal blood could not take away sin; that their sinful inclinations were not gone. I recommended to them the gospel, and was much pleased by their attention. I then wandered about the fields, and spoke to numbers. In the evening, the brahmuns consulted and sent for me. They treated me very kindly, and I had much conversation with them. When it was becoming quite dark, I concluded with prayer, and the brahmuns accompanied me to the boat. I gave them a few tracts, and they returned rejoicing.

18th. This morning one of the above brahmuns followed my boat six miles, and told me the words that were spoken last night had affected him much. I spoke to him for a while, and gave him a tract, which he accepted thankfully, and returned rejoicing.

19th. (Lord's day.) Preached at Digah to a large body of Hindoos.

20th. Conversd with a few people at Sheersah. In the evening, sitting by the river side, I collected a number of people, and read and expounded a portion of Matthew's Gospel.

22d. In the afternoon arrived at Allahabad. As soon as I left the boat, the cloth merchants brought me the melancholy news of the death of my wife, which struck me to the heart, but blessed be the Lord Jehovah, who supported me, and enabled me to converse with these men respecting death, at which they seemed amazed, and paid great attention. I left them a tract and went forward.

ORISSA MISSION. *Extracts from brother Peter's Journal for January, 1814.*

Jan. 6th. Spoke with a Telinga phukker who heard with astonishment: he ate with us regardless of cast. 7th. Went on horse-back to three villages, and on my way spoke with four brah-

muns. At Kalee-dasha-poorā I found about forty huts. In the centre of the village I asked an Ooriya viragree, who came to beg rice, how he could be saved. He said, "I do not know," and remained silent. I opened an Orissa tract, and commenced reading, when a crowd of fifty men, women and little ones, came out from various huts and sat down upon the ground around me, listening with attention. I finished the whole tract, and discoursed with them upon its contents. One woman in a weeping tone, began to bless God: another old man said, "We cannot approach to that God: we are sinners; our heart is corrupt; we do not understand. We never can do this: it is a hard thing to leave the world, our cast, houses, families and relations: we never can do it." I exhorted her to apply to Jesus Christ, the Almighty Redeemer, for a new heart. All paid attention for three hours, and I concluded with prayer. The next village, Phiringee-Patna, contains about twenty huts: here I entered the house of a barber, and asked him to let me sit for shade in his veranda. I spoke to nine persons. In Jari-sura spoke to a few at the temple of Shiva. At Rancee's garden, which is full of Mango trees, (an offering devoted to Jugunnatha's pilgrims), I found ten Mussulman's of Midna-poorā, who had come to buy cows, and spoke to them of the Messiah. After some time, they all at once, with joined hands, cried out, "Christ is all: he is holy, just, and true," and bowed their heads. I exhorted them to offer their prayers unto God through Jesus Christ. In the way home, I found ten viragrees going from Jugunnatha's temple to their country, and asked them what good they had obtained from the temple. They answered, "We have seen the idol; after death we shall go to the heaven of Vishnoo." Are you sure of this? I asked. They added, "We have heard so, and the world acts as we do." 8th. Went to Mutigunj, and spoke to twenty men: one was a serious enquirer, and another took a tract. Returned home, and found three men who heard of Christ with a sound mind. Afterwards

rode to the chonki-bazar, and had a congregation at the collector's office door. An old Mussulman said, "Mahomet is the Saviour of Jesus and of all men. In the last day he will come and Jesus will be his servant." Another Mussulman said, "Except you become a Mussulman, be circumcised, and repeat our prayers, you cannot be saved." I made a reply at some length, and put to shame these wicked followers of Mahomet. The crowd heard with astonishment. From hence I came to a Telinga merchant's door, where near a hundred persons were collected. 10th. Rode three miles to Gubooa-ga, and conversed with the villagers, thirty of whom I found dividing the flesh of a wild hog. An old man repeated the name of Jesus; acknowledged that he was a sinner, and declared he would pray to Jesus Christ. One young Ooriya, repeating the name of Jesus, went away, and promised that he would be his disciple. 12th. Went to the house of a blacksmith, where I found the women and children worshipping baskets of rice, gram, flowers, &c. being the first day of Magha. On going in they seemed all ashamed; the women ran away, but one old woman listened while I exhorted her to worship the true God. 13th. Went to Sahojee market. Some of my congregation said, "We have Radha-Krishna; we do not know Jesus Christ. We will mind the writing of Vyasa-deva, and believe nothing else. If we follow Christ, we must be united to the unclean, we will never do this." As many as five hundred men and women, brahmuns and shoodras, were sitting around me. Some poor people appeared to hear with a feeling heart. 14th. Had about fifty hearers at Bag-vrinda-vuna. I began my discourse with a brahmuni who was repeating the guyatree, and counting his beads. 17th. Was present at a feast called Bhandara, at which crowds of viragrees, vishnuvas, &c. were assembled. Each one receives rice, &c. cooks it on the spot, and then eats it. When the crowd was ready to begin to eat, a headman arose, and repeated the names of the gods, by way of calling them to eat, the crowd repeating, Victory!

Victory! As soon as they sat down, one began to cry out, "I have received no curds;" another, "They have given me no split pease;" a third, "This is an abominable dinner: the rice is full of worms." When dinner was over, each one silently retired. I preached to the crowd from "Labour not for the meat which perisheth." &c. 18th. Jugunnat'ha-Mookhoojya, an Ootturararhi brahmuni, with whom I had conversation several times before, called on me, and declared his faith in Jesus. He rejected his cast, smoking with me in my hooka. At last, dinner being ready, I asked him if he would dine: he said, he had no objection, and came and ate with me before the servants. I asked, If any ask you, are you able to acknowledge this act in public? he said, "Not in the public roads or streets: but my whole wish and desire is to become a disciple of Jesus." When I told him, that Jesus died for sinners, he felt much, and said, "I am a sinner, I will forsake the heathen way." I went out to-day, and had nearly two hundred brahmuns to hear me at the door of the cutwal. I also called at the place where the above-mentioned feast was given, and talked to the multitude till 7 or 8 o'clock in the evening: four viragrees followed me to my house, and staid an hour talking of Jesus: they promised to come again. 19th. Talked at home with Shree-mutijumedar, and Jugunnat'ha-Mookhoojya respecting the life, sufferings, and death of Jesus. 20th. Took Jugunnat'ha-Mookhoojya, our new brother, and went to Baskur-gunj and Belliah; preached in both villages, and distributed a number of Orissa tracts.

COLUMBO MISSION. Dec. 20, 1813.
Dear brother Ward,

I have a young man, a son of one of the late Dutch ministers, who has assisted me a little in my school, by ruling the copy books, &c. who, in return for his services, is instructed in English, &c. He is a pleasing, amiable young man. He is one of my most constant hearers, has a great desire to be of the same profession as his father. I pay particular attention

to him, and will hope and pray that the God of providence and grace may so overrule his wishes, that he may become an instrument of doing much good in the best of causes.

I sometimes feel much cast down that the gospel is attended with no better effects in this populous town. At other times, a lively hope animates my heart. I recollect how long you had to labour and wait in Bengal before much fruit appeared to attend your labours, and what has now ensued, and it affords me encouragement. I recollect that our God is all gracious, omnipotent, and infinitely wise. He therefore knows the best time to work; and when that comes, every thing must give way; his goodness also, when the set time is come, will suffer no delay. O that it may be near, even at the doors.

JAVA MISSION. To the Brethren at Serampore. Molenuliet, Nov. 1, 1813.

My dear Brethren,

I still continue to preach among the soldiers without the least interruption: some of the officers have said they would come to our meeting, but they have not yet favoured us with their company. Last sabbath morning, I baptized one person; he seems to be a very pious man, and gives us much pleasure. In the evening, we buried one of our friends, who would have been baptized the month before, had he not been prevented by sickness. His end was such as to give us great hopes that he is now in glory. We have had occasion to exclude two members from our communion for evil conduct; one of them had deserted. The unchristian-like conduct of these men has been very injurious to our enquirers.

My school is on the increase, and I heartily wish it may increase more, as it will furnish me with great means of usefulness.

I have engaged a Javanese teacher, who writes both the Javanese and Malay, so that I have now two moon-shees at 20 rupees a month each. Had not my school promised fair, I should not as yet have ventured on this expense. You must not think that I am at present about to study closely the Javanese language; my object in retaining a Javanese moon-

shee was to prepare the way for my learning that language, and accordingly I employ him in translating my collection of Malay words into Javanese, and this he does without any trouble to me, as he knows both languages.—By this means I shall be furnished with a rough vocabulary of the Javanese as soon as I begin to learn it, and the same man may also copy Javanese books for me to read. I hope I shall soon be able to send you a copy of the Javanese characters. I could send a copy now, but I cannot rely either on its being correct or complete.

I have given away a few copies of the gospel of Mark, in the Chinese. I think you should send me some more of them as soon as possible.

Should my school continue in its present state, I hope that I shall need no farther support from you, after the end of the present year. The Dutch are desirous that I should keep a boarding school: in that case a larger house will be necessary, and perhaps that might occasion me to draw on you a little longer; but above all, more help will be necessary, both in the school and in the mission, therefore pray send brother Reilly as soon as possible.

Send plenty of hymn books, both Watts's and Rippon's, and also a few other religious books, such as are cheap and easy to read. In short, use the most vigorous exertions to carry on the work of God in this place, and I think you will never have to lament our labour lost.

Remember me to all our brethren and sisters in Christ.

I remain, &c. **W. ROBINSON.**

BAHAMA ISLANDS.

By letters and a messenger from the Baptist Church at New Providence, to Dr. Rippon, we are informed of an eminently gracious revival of religion, among the people of colour, in that Society. In consequence of the divine influence unusually enjoyed amongst them, it was necessary to employ all the time which could possibly be spared, through nine or ten weeks, to examine the candidates for baptism, and to receive testimonials of the characters of such of them who were slaves and had obtained permission from their respective own-

ers to, profess religion. Towards the close of the past year, 280 persons, having satisfactorily related their experiences to the church, on the 25th of December, were baptized. The holy ordinance was administered by one person, their aged pastor, of their own colour, who entered on this pleasing service, at eight o'clock in the morning, and finished at two—remaining in the water all that time, never having employed six hours of his life, in a more delightful manner. The females were conducted down into the water, to the administration, and also out of it, by their female friends, and the men, by the brethren and other well-wishers to their felicity. The Governor of the Island, peculiarly condescending and kind to them, in their humble situation, appointed a guard of Soldiers to attend them from their place of worship to the water and in their returning, that they might have no interruption. It was an high day, it is said, and ever to be remembered. But as all the serious persons who were disposed to obey the command, and to imitate the example of Christ, in this ordinance, had not yet found time to relate what they trust the Lord had done for their souls, following days were employed in hearing their experiences, and 50 more were baptized by the same persons on New-Years-day. They consider this close of the year 1814 and the begining of the year 1815 as forming a remarkable period in their history, which calls for gratitude and joy; and they send their Messenger to England, that the brethren in this Country may rejoice with them, and assist them, in their pleasing circumstances, with Bibles, Testaments, and Religious Tracts, and also further the several important objects they contemplate—The particulars of which, we expect, will soon be laid before the Religious public, and if not before, at the yearly meeting of the Baptist Union, in London.

RUSSIA.

Extract of a letter from Mr. Paterson to J. A. H. Esq. Edinburgh.

Petersburgh Dec. 27. 1814, O. S.

"Here I shall give you some account of our last meeting of Committee on the 2nd. inst. Besides our wor-

thy President, Prince Gallatin, were present two Russian Bishops, two Archimandrites, (i.e. Chiefs of Monastries) the Archbishop of Georgia, the Roman Catholic Metropolitan, several of the Ministers of State and Senators, besides others of the first rank. A more delightful and edifying Meeting I never attended. All distinctions of rank were forgotten; and what is still more, all difference of religion was swallowed up in the grand cause for which we were assembled. Two excellent letters from the Secretaries of the British and Foreign Bible Society were first read, giving an account of the progress of the Bible cause in every part of the world; then followed extracts of letters from the Missionaries at Karass, and also extracts of letters received from the London Missionary Society, giving some account of the progress of the gospel in the South Sea Islands, and in South Africa. You can scarcely form an idea of the effect produced by these letters. Joy beamed on every countenance. All seemed to say it is good to be here; and some from the fulness of their hearts exclaimed, "This is the most delightful Meeting ever I was present at; it is indeed a feast of fat things." And they immediately resolved to send a portion to those who were absent, by ordering that all these letters and extracts should be immediately published in a State Paper, that so the joyful tidings might be proclaimed in the remotest corners of Russia, and the hearts of thousands should be gladdened, as theirs had been. The extract of a letter from Dr. Carey afforded peculiar pleasure. If you for a moment consider those things in their proper light, in connection with the persons present, and in connection with Russia, you will immediately perceive their importance, and what is likely by the blessing of God to be the consequence. I have watched with pleasure the progress of my friends here in regard to the interest they take in the cause of religion: but at the last meeting I witnessed an expression of feeling, which I little expected, sanguine as my expectations generally are.

Nor was our domestic information less important, I, as usual, gave an

account of the progress of the different editions (of the Scriptures) since our last meeting; and presented to the Committee the first and second sheet of the Armenian Bible, and the first sheet of the Persian Testament, with which they were much pleased. We also received the pleasing information that three new Bible Societies were formed in Russia. The demand for Bibles is daily increasing, but we cannot at present procure a single copy of the Slavonian Bible. One Bishop in the interior of Russia, writes us that he was in need of *two thousand* Bibles, for his own Clergy!! How many then must he have needed for his flock, when his under-shepherds needed so many! Mr. Mitchell informed us, when at Oxenburgh in Siberia, he conversed with many of the Bucharians, who speak the Tartar language, but he uniformly found that they *read* the Persian. This opens a wide field for our Persian Edition when ready. They will carry it to the very centre of Great Tartary.

He mentions also a very pleasing instance of the desire the brave Cossacks manifest to hear the word of God. Four of them stationed at Karrass, wished to get a Bible, which they knew was a good book, though they had never seen it. They came and borrowed the New Testament from him, to see what it contained, before they bought the whole Bible. They kept it some days, during which time they read in it almost night and day. Being told they must return it, as it was the fourth volume of the Bible, which would cost seven roubles; the poor Cossack who received this information wept; as he feared it was about to be sold to another. He went to his three comrades, when they agreed to buy it amongst them, but all they could muster was six roubles. Being determined, however, to have the Bible, they borrowed the seventh, and paid for it. They were so overjoyed, in having obtained it, that one of them wrote a letter of thanks to our Society, which was also read at last meeting. Mr. Mitchell adds, surely there is not a person of property in Russia, who would not bestow their bounty, in furnishing this brave race of men, with this treasure of great price, and I may add surely there is not an individual in my native

country, who has a penny to spare who will not give it for this purpose."

N. B. We understand there is a prospect of a Cossack Bible Society being speedily formed.

THE SWEEDISH SAILOR BOY.

At a late meeting of the Aberdeen Auxiliary Bible Society, the following pleasing Anecdote was related by the Rev. Mr. Grant of Orkney, who was an eye-witness of the scene.

"Last year," said he, "a vessel from Stockholm, in Sweden, was driven upon our coast in a tremendous gale, and became a total wreck; situated so that no human aid could possibly be administered for the preservation of the crew. In a short time after the vessel struck, she went to pieces. The spectators on shore beheld with pungent grief the awful situation of those on board; but those on shore could render no assistance. All on board perished except one man, and he, driven by the merciless waves upon a piece of the wreck, entwined among the ropes attached to the mast. *Half naked and half drowned* he reached the shore, and was disengaged by those on shore from his heart-rending situation. As soon as they rescued him, astonishment filled their minds by observing a small parcel, tied firmly round his waist with a handkerchief. Some concluded it was his money; others it was the ship's papers; and others said it was his watch. The handkerchief was unloosed, and to their surprize and astonishment it was his Bible; a Bible given to the lad's father from the British and Foreign Bible Society. Upon the blank leaf was a prayer written, that the Lord make the present gift the means of saving his son's soul. Upon the other blank leaf was an account how the Bible came into the old man's hands; and *that* gratitude to the British and Foreign Bible Society, which inspires the heart of every Christian; was undisguisedly written by the old man. The request was, that the son should make it the man of his counsel, and that he could not allow his son to depart from home without giving him the best pledge of his love, a Bible, although that gift deprived the other parts of the family. The bible bore evident marks of being often read with tears."

DOMESTIC RELIGIOUS INTELLIGENCE.

ADDRESS

Of the Baptist Society, established in London, 1814, For promoting the Gospel in Ireland,—establishing Schools for teaching the Irish Language,—circulating Bibles, Tracts, &c. &c.

Though the Society from which this Address emanates, has a denominative epithet, nothing further is intended by it, than to designate the principles of the persons by whom its affairs are conducted. Experience has confirmed the propriety of a Resolution adopted at the formation of the Baptist Missionary Society, 1792, viz. "*That as in the present divided state of Christendom, it seems that each denomination of Christians, by acting separately, may best promote the objects of a Mission, resolved, that this Society be called, The Baptist Missionary Society, for—&c.*"

Intending to act upon the principles of that Society, the Committee of the Baptist Society for Ireland, hope to prove that they are influenced by far higher than sectarian motives: that they wish to unite with other Christians to exterminate ignorance, superstition, and depravity, and that they will use no other means than "the sword of the Spirit, which is the word of God."

Notwithstanding the attempts which are now made to furnish the people of Ireland with the means of instruction, yet we apprehend it cannot be denied, "that there is very much land to be possessed." It is the intention, therefore of this Society to enter with others this field of honourable warfare, for which purpose they have already employed several ministers to itinerate through the towns and villages of this dark land; as also others to read and explain the Scriptures in *Irish* to the poor in their cabins, &c. They are happy to say, that promising appearances of success already attend these labours. To carry on this part of their plan, they look for support principally to persons of their own denomination in England and Ireland, who have given proof that they are willing to contribute towards it.

As it respects the establishment of *Schools for teaching the Irish language*, they indulge the hope that all persons who wish to promote the education of the poor in Ireland will unite with them. May they not calculate, with some degree of confidence, on the co-operation of the respectable Society of "Friends," whose zeal and liberality for educating poor children in that country have been so prominently and successfully employed? What reason can be assigned why the Aborigines of Ireland should be neglected any longer? Why should they not read in their vernacular tongue, to which they are *passionately attached*, "the wonderful works of God."

On this subject the Committee avails itself of the practical information of the Rev. Daniel Dewar, in his "*Observations on Ireland*," published in London, 1812.—"The number of people who speak this language is much greater than is generally supposed. It is spoken throughout the whole province of Connaught by all the lower orders, a great part of whom scarcely understand any English: and some of those who do, understand it only so as to conduct business; they are incapable of receiving moral and religious instruction through its medium. The Irish is spoken very generally through the other three provinces, except among the descendants of the Scotch in the north. It cannot be supposed that calculations on this subject should be perfectly accurate, but it has been concluded on good grounds, that there are about two millions of people in Ireland who are incapable of understanding a continued discourse in English. Dr. Stokes, of Trinity College, Dublin, who has written a pamphlet on the necessity of publishing the Scriptures in the Irish language, merely mentions the counties in which it is the *prevailing speech*. He states, indeed that about two thousand Irish catechisms are sold annually; and concludes from this circumstance, that there must be about twenty thousand persons in Ireland who have made

some attempt at reading their native language. The number of those who read the Irish language has of late years greatly increased; but supposing my calculation (continues Mr. Dewar) to be overrated by half a million, there remains a million and a half; a number that is five times greater than all the inhabitants of the Highlands of Scotland."

The necessity for establishing Schools for teaching the native language appears from the inadequacy of the numerous free schools which, from the reign of James the First, have existed in Ireland. These are all *protestant* schools, formed for the avowed purpose of *proselyting* as well as instructing the children of the poor catholics. From a recent Report of the Commissioners of the Board of Education in Ireland, it appears they say, "from the general returns from all the dioceses, it is evident that a large proportion of the children attending the parish schools are of the Roman catholic religion;" but says Mr. Dewar, "in some parts there seems to be a general determination on the part of the Roman catholics not to send their children to protestant schools. In addition to the prejudices which exist against schools when the protestant catechism makes a part of the system of education, there is also a strong prejudice among the Roman catholics in general against the English Language; their hostility to protestantism they transfer to the only tongue they have ever heard protestants use; and they are confirmed in their hostility by the insinuations of their priests, who uniformly address them in the endeared language of their fathers. We might expect, therefore, (continues Mr. D) *a priori*, that they would discover some prejudice against a mere English school; that all their prepossessions as to catholicism, and all their fears as to heresy, would be awakened. This accordingly has been tried: and the result confirms the truth of this opinion. 'It certainly, however, appears,' say the Commissioners, 'from our returns, that religious prejudices in too many parts of this country, but more particularly in the south and west, have operated against

the attendance on the parish schools!' Now, the south and west of Ireland are those very parts in which the Irish is chiefly spoken, and where comparatively there are but few protestants."

To obviate the objections the poor Irish catholics may feel from both these causes; the Committee, while they teach the Irish language, will exclude every kind of *catechism*: and, with the exception of elementary books, make selections from the Scriptures and the *Irish Testament* the only school books. This principle of teaching the catholic children to read the Scriptures ALONE, leaving them to attend the place of worship their parents prefer, has been tried with complete success in the St. Giles's Catholic Charity Schools, London, under the care of a respectable native of Ireland; and all the schools established by this Society in Ireland will be formed on precisely the same model.

The Committee are fully aware that many objections will be raised against that part of their plan which relates to teaching the Irish language direct, without first teaching English. But it may be asked, could the populace of England derive any benefit from being taught to read French, in order to read the Bible in the English language? The task would be so arduous as to make its accomplishment hopeless, and if not hopeless, it would be nearly useless. "The case (says Mr. Dewar) is very nearly the same with that part of the population to which I refer, with this difference it may be, that the English populace would be probably furnished with dictionaries, were they obliged to read the Bible only in the French language; whereas the poor Irish; in learning to read English, learn merely to read it without understanding it. For the practicability of teaching Irish effectually, it is only necessary to mention the success which has attended teaching the Welsh in Wales, and the Gaelic in the Highlands. But, perhaps, it will be said, that to teach the Irish language will be to perpetuate the *barbarism* which in some dark counties is said to prevail. Is it not much more evident that all

the evils which may have existed among the lower orders of the Irish have arisen from their want of *education*; and not from speaking their own language? Let it too be recollected that when they have obtained a knowledge of their own language, so as to taste the sweets of information by *reading*: that they are furnished with a key, by which they may unlock the treasures of wisdom which are to be found in the English writings. The importance of understanding English they will be daily convinced of, by finding it is the only language of commerce, citizenship, and promotion.—It is a pleasing consideration, that of late considerable attention has been paid to this subject. The New Testament has been printed in the Irish language by the British and Foreign Bible Society; and there is no doubt but the Old Testament might be supplied through the same means, when it can be proved that there is a necessity for its use. A dictionary of the Irish and English languages has been compiled and published by a competent Irish scholar in Dublin. The book of Proverbs also is preparing by a gentleman in Ireland for the same purpose. The Baptist Society has in the press a small elementary book upon the same plan.—They have procured several Masters already, and have ascertained that there is no difficulty in obtaining many more, if their funds should be sufficient to enable them to form Schools in all places which open for the purpose. The whole county of Roscommon, and the Achill, and other populous islands on the western coast of Ireland, are at present destitute of Schools for teaching to read the Scriptures, and the Society would be happy to pay particular attention to those large districts.

It would be easy to dwell on the dark side of the picture as it relates to Ireland; but this has been frequently and abundantly done by other Societies. Many of our countrymen have both seen and heard of the superstitions which reign over the minds of the Irish peasantry—their strong prejudices—their impatience and impetuosity;—but who has not remarked with equal truth, as

an encouragement for this design to instruct them, their benevolent mind, their openness and generosity, their warmth of heart, their strong family attachments, their thirst after knowledge, and capacity for receiving and retaining it? In conclusion, it may be added, that (to a believer in the Son of God, whose hope is founded on his atoning blood, and who is impressed with the truth that “there is no other name given under heaven among men, whereby we can be saved,”) there is something most affecting in the towns, cities, and country of Ireland, particularly of the south and west. Can the traveller, in looking round him, suppress the deep sigh of commiseration and sympathy? Can he forbear to exclaim, And is this a part of my native country, which as a whole, has been so long united under the blessings of divine mercy and goodness? Are there within the United Kingdom, spots so dark, and so utterly void of spiritual and saving light? Are there indeed districts of more than fifty miles long, in various counties, where a protestant church is not to be found—where there are many thousands who have never seen such a book as the Bible, and who, alas! could not read it, were it put into their hand? Is it possible that among my own countrymen there are thousands who are still bowing down to stocks, and stones, and trees, performing stations and pilgrimages to particular wells, and particular mountains? All these are sad realities. It is surely high time for us to enquire what can be the reason why Christianity has not yet appeared to the native Irish in its own glory and simplicity in a shape sufficiently kind and attractive. Pure and undefiled religion they have not yet seen to be capable of association with poverty and the poor man’s cottage, nor powerful enough to produce a conscientious walk, a contented and pious mind, with habits of cleanliness and good management. The Christianity of the first age, while it was spiritual, it came home to the senses and feelings of man, to his business, and to his bosom. It visited the sick, clothed the naked, and relieved the poor; it was gentle unto all men, and reckon-

ed itself a debtor to all; it suffered long and was kind. Among those who were the subjects of great and dangerous, nay, fatal prejudices, it shone forth "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, and by love unfeigned."

The Missionary spirit has been darting out in almost every direction towards foreign climes; and in consequence of the attempts of modern times, both in India and Africa, it may be said, "The people who sat in darkness saw great light; and to them who sat in the region and shadow of death, light is sprung up." All this is delightful; but let us not be inconsistent; let us take care lest we be found guilty of neglecting any part of our own land. Many in it, alas! are living without God; and many are only worshipping those gods which guilt makes necessary. Considering the signal privileges we enjoy, it would be truly melancholy, if, as a nation, we had any reason to confess, "Mine own vineyard have I not kept."

The Committee strongly urge upon their brethren in Ireland to exert themselves to the utmost in forwarding the objects of the Society. They expect that the benevolent ardour of the Irish character will be again expressed in this good work. It cannot be denied, while no censure is intended to be imputed by the assertion, that as it respects *universal education*, Ireland is far behind any other part of the UNITED KINGDOM. This has not arisen from the want of capacity to obtain learning, which, perhaps, far exceeds that of the children of any other country. Let these superior intellectual endowments be cultivated; and no longer, like the soil in some parts of the country, be impoverished, in consequence of an unwise and penurious policy. To carry this design into full effect, sufficient funds must be procured; suitable agents must be employed; and above all, the blessing must be implored to give the desired success. All these things, however, may be expected. The time is come when "many run to and fro, and knowledge shall be increased." — *For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so*

the Lord God shall cause righteousness and praise to spring forth before all nations."

Extract of a letter from a Gentleman in Ireland, to his brother in London.
Connell March 9th. 1815.

We have had one of your Missionaries here, Mr. M'Carthy. He preached in our house twice, [the Methodist Meeting,] on last Sunday morning, and on the Wednesday evening following: when he spent the evening with my family. His sermons were very good; he seems to be a man well acquainted with the Scriptures; many of our friends approved of his preaching. I heard yesterday that he baptized two men not many miles from this town. He is expected here again in about a month. If he does not obtain the Court-house; he will preach in the street. Street preaching is the most suitable for this country. The Priests will not let their flock go into any house of worship; but in the street they will often hear with the greatest attention, and you may see the tears flowing from the eyes of these poor deluded people. *The fields are white for harvest; pray ye the Lord of the Harvest that he may send more labourers into the Harvest.* The good, Missionaries may do in this country is beyond calculation. You can have but a very imperfect idea of the way in which the Priest's lord it over God's Heritage: I could tell you numerous instances.

PUBLIC MEETINGS.

The Churches which form the Hants and Wilts assistant Society, in aid of the Mission, held their Easter-Meeting at Lockerly, March 29. Mr. Bulgin preached in the morning on *humility* from *Acts xx. 19.* and Mr. Giles in the afternoon from *Hebrews iv. 2.* The devotional parts of the worship were conducted by the brethren Saffery, Yarnold, Millard and George. Mr. Millard preached at Frenchmore in the evening, and Mr. Saffery at Romsey.

The next Association is to be at Downton, July 19th. The brethren Giles, Russell, Miall, and Bulgin to preach. The morning Sermon by Mr. Russell on Christian forbearance.

On Thursday March 23, 1815, the

first half-yearly meeting of the Baptist-Itinerant-Society for the counties of York and Lancaster, was held at Ackrington.

Messrs. Fisher of *Liverpool* and Steadman of *Bradford* preached on the occasion; the former from *Rom. x. 15*, and the latter from *Acts xvi. 9*.

After the Sermons Mr. Littlewood of *Rochdale* being called to the chair, the following resolutions were unanimously passed.

1. That Itinerant exertions are still greatly needed in various parts of the counties of York and Lancaster.

2. That such exertions have been made very useful, as appears from the reports of the society, especially the last two years.

3. That settled Ministers be requested to renew their exertions in this cause.

4. That it is the duty of our churches to look out for suitable Itinerants, and places where they may be regularly employed.

5. That Messrs. Edwards of *Ackrington* and M'Farlane of *Rawden* be requested to visit the churches with a view to stir up their attention to the objects of this Society, and obtain contributions for its support.

Mr. Steadman then favoured us with an interesting account of his first itinerant labours in some of the southern counties of this kingdom; and a few remarks on the best method of conducting such exertions. A collection was made amounting to seven pounds to aid the funds of the Society.

Donations and subscriptions for this Society are received in *Lancashire* by the *Treasurer*, Rev. T. Littlewood, *Rochdale*, the *Secretary*, Rev. J. Edwards, *Ackrington*; and in *Yorkshire* by Rev. W. Steadman, *Bradford*, and Rev. P. M'Farlane, *Rawden*.

ORDINATIONS.

On Wednesday March 29th. Mr. John Mack (who had been for some time pursuing his studies at Bristol) having been chosen to the pastoral office was ordained at Clipstone. Mr. Jarman of Nottingham introduced the service, Mr. Franklin of Coventry prayed. Mr. Hall of Leicester delivered the charge from *1 Tim. iv. 16*. "Take heed unto thyself &c." Mr.

Fuller of Kettering addressed the Church from *3 John 8*.

Since Mr. Mack has been at Clipstone his labors have been rendered very successful and the Congregation is now in a very prosperous and happy condition.

April 6th. The Rev. Arthur Tidman was set apart to the Pastoral office over the Independent Church, Endless Street, Sarum. Rev. Mr. Griffin delivered the introductory discourse &c. Rev. Mr. Sloper prayed, Rev. Mr. Jay preached from *2 Cor. 2 chap. ver. 14, 15*. Rev. Mr. Collinson closed. The whole of the service was strikingly appropriate and interesting. Mr. East preached in the evening.

April 6th. The Rev. J. Kershaw was ordained to the Pastorate of the Baptist Church at Abingdon. Rev. J. Bicheno delivered the introductory discourse and asked the usual questions;—T. Coles offered the ordination prayer;—J. Hughes delivered a most interesting charge to the pastor from *Lev. x. 3*. "I will be sanctified in them that come nigh me." &c. and J. Hinton addressed the Church and congregation from *Phil. ii. 29*. "Receive him therefore in the Lord."

The devotional parts of the service were conducted by Rev. W. Wilkins, W. Gray, R. Fletcher, and W. Welch; and Rev. J. Dyer preached in the evening from *Isa. xxxii. 15*. *Until the Spirit be poured from on high and the wilderness be a fruitful field.*

NEW CHAPELS OPENED.

On Tuesday, March 28, a new Baptist Chapel was opened at Kinfare, Staffordshire.

Mr. Griffin of Kidderminster introduced the morning service, by reading the Scriptures and prayer. Rev. J. Birt of Birmingham, preached from *Acts xiii. 38*. and concluded in prayer. In the evening the Rev. John Poole of Bilston read and prayed. Rev. Thomas Griffin of Kidderminster preached from *Phil. iv. 19*. Mr. F. A. Waldron concluded.

Kinfare is a village that contains a population of seventeen hundred souls. It has been destitute of the glorious light of the gospel since the Act of Uniformity in 1562 ejected the Rev. Richard Moreton, M. D.* Eve-

* See the Account in Palmer's Noncon. Mem. Vol. iii. p. 235.

ry effort to introduce it failed, until about three years ago the Lord brought a pious family to reside there. Deploing its benighted situation they hired a house, got it licenced for worship; and, notwithstanding much opposition, a congregation has been raised; and the word *was* blessed to the salvation of sinners.

Thus encouraged, they resolved to erect a place of worship. It is earnestly hoped that the friends of Zion will feel interested in the success of the gospel, at a place so deeply involved in darkness and ignorance, and that they will cheerfully contribute according to their ability towards defraying the remainder of the expense incurred.

WALES.

Feb. 17th, a small neat place of worship in the Baptist denomination, was opened at Machynlleth, Montgomery; Mr. Jesse Jones, and Mr. John James, preached on the occasion.

March 28, a new and convenient meeting house was opened at Llandrenis, Montgomeryshire, for the use of the Baptists, which is well attended. Mr. Palmer of Shrewsbury preached on this occasion, from 1 Peter iii. 18. Mr. John Phillips in the evening, from Ps. xxxvii. 39. Next morning, Mr. Palmer again preached, from Heb. xii. 28, 29., and Mr. Phillips in Welsh from 1 Cor. i. 23.

March 29. The Quarterly Meeting was held at Oswestry, Shropshire; when Mr. Palmer preached in the evening, from Job xxvi. 14. On the 30th in the afternoon Mr. J. Phillips preached from Heb. vi. 17, 18. and

Mr. Samuel Edwards of Glywn, in Welsh, from Heb. iv. 14. Many found these meetings "times of refreshing from the presence of the Lord."

NORTH WALES.

We learn by a letter from Wales that in the Island of Anglesea, the Rev. Christmas Evans, and his assistants have baptized, during the last eighteen months, upwards of 500 persons, on a personal profession of their faith in Christ.

Sunday School Union. The Annual Meeting of the Sunday School Union, will be held at the City of London Tavern, Bishopsgate Street, on Wednesday Morning, the 10th of May. Breakfast to be provided at 6 o'clock, and the chair taken at half past six precisely.

The Annual Meeting of the *British and Foreign Bible Society*, will be held at Free Mason's Hall, Great Queen Street, Lincoln's Inn Fields, on Wednesday the 3d of May. The President will take the chair at twelve o'clock precisely. N.B. *No Ladies can be admitted.*

The Annual Meeting of the *Religious Tract Society* will be held at the City of London Tavern, Bishopsgate Street, opposite to Threadneedle Street, at half past six in the morning, on Thursday, the 11th of May. The chair will be taken at half past seven, precisely.

On Friday, 12th May, the Annual Meeting of the *Hibernian Society*, will be held at the City of London Tavern, Bishopsgate Street, at half past six in the morning. The chair will be taken at half past seven precisely.

BAPTIST ASSOCIATIONS.

Time and Place of their respective Meetings.

Bucks and Herts, at Great Missenden, Wed. May 24.

Essex, at Earl's Coln, Tues. May 30.

In Ireland, at Dublin, Frid. July 14.

Kent and Sussex, at Chatham, Tues. and Wed. June 6 and 7.

Midland, at Birmingham, Tues. and Wed. May 16 and 17.

Norfolk and Suffolk, at Stoke Ash, Tues. and Wed. June 6 and 7.

Northern, at Hamsterly, Tues. and Wed. June 27 and 28.

Northamptonshire, at Luton, Tues. and Wed. May 16 and 17.

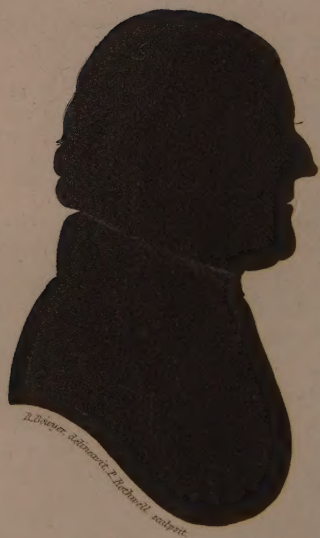
Oxfordshire, at Fairford, Tues. and Wed. May 16 and 17.

Shropshire, at Shrewsbury, Wed. and Thurs. May 3 and 4.

Western, at Salisbury, Wed. and Thurs. May 17 and 18.

York and Lancashire, at Bramley, Wed. and Thurs. May 17 and 18.

Smith, Printer, John Street, Edgware Road.



THE
REV. JOHN SUTCLIFF,
late of Olney.

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